THE

# BRITISH CRITIC,

## For FEBRUARY, 1807.

Reſtituit veterem Cenſoria Lima pudorem,
Dumque malos carpit præcipit eſſe bonos.
RUTILIUS.

With uſeful touch we rouſe ingenuous ſhame,
And form good Authors, while the bad we blame.

ART. I. *Hiſtory of Great Britain, from the Revolution, 1688, to the Concluſion of the Treaty of Amiens, 1802. By William Belſham; Volumes XI. and XII.* 8vo. 18s. Phillips. 1805.

THOSE writers who have deſcribed the duties which occupy and the qualities which recommend the hiſtorian, have always ſtrongly inſiſted on truth and impartiality as eſſential requiſites. Yet, as hiſtorians are but men, criticiſm has always relaxed in ſome degree its juſt ſeverity, when an author, through love of his native country, or attachment to ſome patron or friend, has betrayed a ſlight or occaſional bias in his judgment, and uſed terms of praiſe or palliation, where thoſe of cenſure or condemnation would have been more properly applied. This mitigation of critical ſeverity has, however, never been granted, but when the motive to error has been as laudable as thoſe already mentioned, and when the delinquent has intitled himſelf to it by modeſty of manner, diligence in reſearch, accuracy in ſtatement, and an undeviating attention to truth in his narrative, although he may diſplay partiality in his inferences.

Mr. Belſham has now publiſhed two more volumes of his Hiſtory of Great Britain, where, he ſays, he has brought it to a period beyond which it is not his intention to continue the work. It has often been our painful duty to animadvert with ſeverity on the principles and ſtatements advanced by this writer in his former volumes, and in thoſe before us we are called upon as loudly and imperiouſly as ever, to exerciſe the ſame unpleaſant part of our function. In theſe volumes, as in thoſe which preceded, the characteriſtic of the author is hoſtility to the cauſe of his country, a groſs and illiberal contempt of the ſovereign, expreſſed or inſinuated on all occaſions, a perpetual diſpoſition to triumph in the ſucceſs of the enemies of Great Britain, and to revile and vilify all thoſe who have ſtruggled for her good, or taken up arms as her allies. In the purſuit of this moſt odious and unjuſtifiable ſyſtem, Mr. Belſham, far from affecting impartiality, decries it in his Preface, as a *frigid philoſophy*, a *monkiſh inſenſibility*; "he does not," he ſays, "confine his efforts to a ſimple and naked recital of facts, but has laboured invariably and aſſiduouſly to inculcate ſuch principles and ſentiments as have been proved by the reaſonings of the ableſt political writers, by the practice of the greateſt ſtateſmen, and by the uniform tenor of hiſtorical evidence, to be in the higheſt degree beneficial to mankind."

This ſtatement, taken in its moſt favourable ſenſe, is not creditable to Mr. Belſham as a hiſtorian; temper and impartiality are required from thoſe who aſſume that character. A controvertiſt has indeed a right to purſue the courſe deſcribed by Mr. Belſham, but all the pamphlets, which the ſpirit of diſputation has produced, would not, if collected and ſtrung together, form a hiſtory. Every author of every one of theſe pamphlets has purſued the exact courſe deſcribed by Mr. Belſham; he has collected facts, and laboured to inculcate principles, but few have had the audacity, on ſuch terms, to claim admiſſion into the rank of hiſtorians.

Conſidering the boldneſs with which Mr. Belſham decries impartiality, it is rather aſtoniſhing that he ſhould condeſcend to equivocate; by ſaying he "has not confined his efforts to a ſimple and naked recital of facts;" it would have been more manly to have declared, that the recital of facts, if by the word he means unſophiſticated truths, never was in his contemplation. He might have plumed himſelf on confeſſing, that which muſt be evident to all who have read his works with moderate attention, that for the purpoſe of gratifying his rancour, he has never ſcrupled to imagine or ſuppreſs circumſtances; to quote the worſt and leaſt credible authors in preference to thoſe of indiſ-

indiſputable veracity; to falſify and mutilate quotations and ſpeeches; to aſſign the acts and ſayings of one man to another; to tranſpoſe dates; to deal in equivocal or general, inſtead of preciſe and particular aſſertions; and to uſe every other artifice which a violent partiſan can employ, to forward a malignant purpoſe. As an apology for theſe hiſtorical delinquencies, when they have been charged upon him, Mr. Belſham has ſometimes referred to a ſyſtem which he calls "the philoſophy of hiſtory;" the phraſe is pretty, but to judge of the ſyſtem by this author's ſpecimen, it would appear to reſemble the philoſophy which Cato refuſed to ſuffer in Rome; a philoſophy recommended by an oration againſt juſtice. He decries *monkiſh inſenſibility*, but even that, contemptible as it is, is preferable to jeſuitical equivocation and inſidiouſneſs.

Mr. Belſham indeed has not run his career of abuſe without conſiderable mortifications; he has been engaged in ſhort controverſies with various authors, and before them all, even down to Mr. Thelwall, he has been obliged to ſtand corrected: and at laſt, like the devils in Milton, he is obliged to chew, with evident diſtaſte, the nauſeous fruit planted with his own hand; and while declaring, that "for the warmth of his language, he has no apology to offer," to deſcend to a whining acknowledgement, that "various expreſſions, bordering upon anger and aſperity are, in the lateſt editions of the preceding volumes of this hiſtory, altered and modified." Thus has this intrepid aſſertor of principle been obliged, by his own confeſſion, to retract the calumnies which his intemperate ſpleen had urged him to publiſh. The fact is more diſgraceful to him than ſatisfactory to thoſe whom he had inſulted.

What the particular *principles* are, which Mr. Belſham boaſts of having inculcated, it is not eaſy to diſcover. A rooted deſire to overthrow all eccleſiaſtical eſtabliſhments is indeed evident throughout his work, and an implacable enmity againſt his king, and all who have enjoyed his favour, is equally conſpicuous. From many expreſſions in former volumes, the reader might infer, that Mr. Belſham was urged to theſe demonſtrations by a republican hatred of all royalty; that his unbounded and unqualified abuſe proceeded from an extravagant affection for the liberty of the preſs; and that acts of injuſtice and oppreſſion inflamed his mind to ſuch a degree, that his inattention to preciſion in the ſtatement of facts was occaſioned by the ebullition of vehement indignation. In theſe volumes all ſuch concluſions meet a decided refutation. The power of an uſurper is hailed with proſtrate adulation;

the liberty of the preſs, as exerciſed in England, is cenſured with great aſperity when it gives offence to a foreign ruler; and the various acts of ſpoliation and uſurpation, which have extended the power of France in defiance of every rule of juſtice and all obligations of compact, are not merely uncenſured but palliated and often juſtified; and thoſe who have contrived and perpetrated them are continually extolled in terms of the higheſt extravagance. In ſhort, Mr. Belſham, with all his inflexible hatred of the perſon and court of George the third, is very well qualified to riſe by abjectneſs at St. Cloud, or the Thuilleries.

Theſe general remarks muſt be ſupported by an inveſtigation of the volumes now under conſideration.

The eleventh volume begins with the Seſſion of Parliament, which opened the 20th of November, 1798, with a ſpeech, Mr. Belſham ſays, "full of elation at the recent ſucceſſes of the Britiſh arms, and of the firmeſt confidence in preſent proſpects." This *elation*, it may be proper to remind the reader, was occaſioned by Lord Nelſon's victory at Aboukir; and this confidence was excited by the magnanimity ſhown by the Emperor of Ruſſia, and the deciſion and vigour of the Ottoman Porte, together with the favourable appearances in Germany, and the evident debility in the government of France. The debates on the addreſs, and indeed moſt of the parliamentary proceedings in theſe volumes, are given in a ſuccinct, unſatisfactory, and ſomewhat ſlovenly manner. The benches formerly occupied by the minority in the Houſe of Commons, the author obſerves, were almoſt deſerted, but they ſtill produced a ſpeech from Sir John Sinclair about Egypt and St. Domingo, and one from Sir Francis Burdett about the *Baſtilles* in England, the anſwers to which Mr. Belſham does not think it neceſſary to notice. A motion by Mr. Tierney, on the ſubject of peace, is treated in the ſame manner; the reader is told, that this member made an able ſpeech, from which about a page is extracted, and that there was a debate at ſome length, but by whom it was ſupported, or how it came to paſs, that Mr. Tierney's motion, enforced by his able ſpeech, was negatived without a diviſion, the reader may ſeek elſewhere.

On the debate reſpecting the ſuſpenſion of the Habeas Corpus act, Mr. Belſham is more communicative, detailing the arguments of ſeveral ſpeakers on each ſide, and particularly the exertions of Mr. Courtney (Courtenay) and Sir Francis Burdett, in favour of Colonel Deſpard, then a priſoner in the Houſe of Correction in Cold Bath-fields, but who, it was clearly ſhown, was ſo well treated, that he had declared himſelf ſatisfied with his ſituation.

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The propoſition of a tax on income ſeems to have involved Mr. Belſham in conſiderable difficulties. He praiſes the principle, and ſays the project would have been feaſible, had it been adopted at the beginning of the war; the funding ſyſtem, too, would "under a wiſe and provident government, *if ſuch a government could be ſuppoſed to exiſt for any length of time in any country*, be incomparably the eaſieſt and moſt eligible mode of raiſing ſupplies, provided the taxes mortgaged for the payment of the intereſt of the ſucceſſive loans ſhould produce a ſurplus ſufficient to liquidate the principal within a given and reaſonable term." Yet, when the tax on income was impoſed by Mr. Pitt, "the nation at large ſaw and felt that a more arbitrary and oppreſſive impoſt was never deviſed nor attempted by the moſt rapacious tyranny in any age or country." The only apology Mr. Belſham can make for it is, that, "the *war, however unjuſt or unneceſſary in its origin, muſt* now be ſupported;" and on the ſtrength of this ſagacious excuſe, the author ſtates all the objections made to the meaſure, without a ſingle argument uſed by the miniſter in ſupport of it. If Mr. Belſham, in this inſtance, is "labouring to inculcate any *principle*," it muſt be, that whatever Mr. Pitt did was inevitably wrong; for after ſtating, that the raiſing of a great part of the ſupplies within the year was proper, and that the funding ſyſtem would be good, if means were taken to liquidate the debt, it is not eaſy to imagine how Mr. Pitt, the firſt who propoſed and eſtabliſhed the former, and revived and ſuſtained the latter meaſure, ſhould be open to ſo much cenſure. Still more unjuſt is it to blame him for the frauds which diminiſhed the amount of the tax, "in defiance of the empty boaſts of commercial honour."

The Union with Ireland was alſo propoſed in this ſeſſion, in conſequence of a meſſage from the king; and Mr. Belſham, (who happens to approve of the meaſure, although the reaſons of his approbation are ſtrongly characterized by his uſual mode of judging the affairs of Great Britain) has given a copious account of the debate. He reports the reſolutions moved by Mr. Pitt, the ſupport they obtained from ſeveral members of both Houſes, and the arguments which Mr. Sheridan, Lord Holland, and Lord Moira, advanced in oppoſition. On the ſpeech of Lord Minto, he has introduced a long note, to explain a principle of his own, that "agreeably to that only intelligible theory, which founds the principles of morals on the baſis of utility, there is no axiom of civil or political morality, not even *juſtice* itſelf, which is not capable of ſuſpenſion, if the exerciſe of it can, in any inſtance, be proved to be really pernicious to the general intereſts of ſociety." This doctrine,

which in ſome of his former volumes, Mr. Belſham would have been moſt anxious to decry, is now moſt conveniently aſſumed, when he is preparing to appear as the apologiſt of all the crimes and violences of a foreign deſpot.

The remaining topics noticed by Mr. Belſham in this ſeſſion are Mr. Wilberforce's unſucceſsful motion for aboliſhing the ſlave-trade; Mr. Dundas's account of the affairs of India; and the bill for making perpetual the penalties on high treaſon. Mr. Belſham, with his uſual heat againſt every meaſure tending to repreſs that crime in England, ſtigmatizes this laſt bill, as a meaſure *odious in its nature*, of which the firſt mover and chief advocate was Lord Grenville; a bill rendering perpetual the *horrid* penalties for the crime of treaſon.

"A proteſt," he adds, "was entered, by the Lords Ponſonby and Holland againſt this bill; which, though drawn in conciſe terms, expoſed in a juſt and ſtriking manner the *barbarity* and *iniquity of the principle on which it was founded*. But it was now the faſhion to ſtigmatize all advances in humanity and civilization, or improvements in juriſprudence, as dangerous and democratic innovations; and to extol, on all occaſions, the provident ſagacity of our anceſtors; as if, in the opinions of theſe declaimers, all wiſdom had died with their fathers, and nothing but folly remained to themſelves."

All this becauſe the legiſlature, almoſt unanimouſly, conſidered it neceſſary to continue, in times far more dangerous than their anceſtors ever knew, thoſe penalties which tend to reſtrain the daring crime of high treaſon; to protect the conſtitution againſt thoſe miſerable innovators who maintain the "ſacred duty of inſurrection," and "the right of caſhiering kings."

From the Engliſh, Mr. Belſham turns to the Iriſh Parliament, and, in a very imperfect manner, relates the rejection of the propoſed Union. There are facts connected with that event, which an author of moderate induſtry might have collected; but he who deſpiſes the narrations of plain truths, and "labours only to inculcate principles," may eaſily diſcover that a line of real information coſts more pains than many pages of ſpeculation and invective.

Having thus diſpatched domeſtic affairs, Mr. Belſham proceeds to relate the events of the war, beginning with an obſervation, that the congreſs of Raſtadt had become a *mere form and mockery of negotiation*, but that "*the renewal of the war was regarded with averſion by all claſſes of the French nation*. Every degree of confidence in the government was loſt, the moſt gloomy apprehenſions were entertained, and defeat and diſgrace were already anticipated."

In the account of the operations of the armies in the prodigious campaign of 1799, it is not intended to follow Mr. Belſham ſtep by ſtep, but to direct the attention of the reader to ſome particular paſſages alone. One general obſervation is, however, neceſſary. Conſidering how amply and ably this campaign has been deſcribed by writers moſt oppoſite in principles and wiſhes, it is matter of aſtoniſhment that the account compiled by Mr. Belſham ſhould be found ſo looſe, incoherent, and unſatisfactory. Great allowance muſt, however, be made for the pain he felt, in commemorating the reverſes which attended the enemies of Great Britain.

His account of the ſtate of Italy at the beginning of the campaign, is a curious ſpecimen of contradiction and abſurdity.

"The whole of Italy, from the weſtern Alps to the Adige, and from the Venetian frontier to Sicily, was at this period *in poſſeſſion of* the *French*; and the revolutionary ſpirit having ſtrongly ſeized the minds of a great majority of the more daring and enterpriſing part of the Italians, a vaſt force might have been collected, under an able and experienced leader, for the defence of the country; a force which, in conjunction with the French, might have defied every effort of the combined powers. But the directory had, *by their weak and oppreſſive policy, alienated the hearts of the Italians, as much as thoſe of the Gallic nation.* Trouvé, under the title of ambaſſador of France to the Ciſalpine republic, had domineered over that ſtate with the moſt inſolent and capricious tyranny. Not even the forms of a free government were ſuffered to ſubſiſt: a new conſtitution was imperiouſly propoſed to, or, to ſpeak more properly, impoſed by force upon, them; *and the Ciſalpines, after taſting the ſweets of liberty and independence, were enraged to find their pretended guardians converted into the moſt cruel oppreſſors.* Liguria, Tuſcany, Rome, and even Lucca, groaned under the directorial yoke: what ſeemed moſt, however, to excite the public aſtoniſhment, was the diſgraceful diſmiſſion of the ambaſſadors of the Neapolitan government, ſo recently eſtabliſhed by the immediate inſtrumentality of France; but it now appeared that the directory did not *will* a Neapolitan republic." Vol. xi. p. 97.

Thus, according to this moſt curious promulgator of principles, a people *taſte the ſweets of liberty and independence*, when their whole country is poſſeſſed by a foreign power; and that independence is to be mentioned as in their poſſeſſion, when they cannot even remonſtrate againſt the dictates of that foreign power, although *its weak and oppreſſive policy may alienate their hearts;* although *from a pretended guardian it ſhould become a cruel oppreſſor*, and although various parts of the country, *groan under the yoke.* Such are, and ever have been the *ſweets of liberty and independence*, reſerved for thoſe who have been guided by thoſe *daring and enterpriſing perſons whoſe*

*minds are ſtrongly ſeized by the revolutionary ſpirit.* In England, it is moſt devoutly to be wiſhed, that ſuch perſons may never interfere in the affairs of government: their vanity and folly may be worked off in "labouring to inculcate principles," through the medium, if they chooſe it, of party pamphlets, miſcalled hiſtories.

From the narrative of the early proceedings of the campaign, Mr. Belſham's attention is, for a while diverted, by the rupture of the negotiation at Radſtadt, and the maſſacre of the French deputies. In relating this event, he ſeems, in defiance of contradiction, and in contempt of probability, to rely implicitly on the fuſtian fabrication of Jean De Bry; he does indeed ſay "it was pretended by thoſe who wiſhed to perplex what the vileſt of mankind dared not to palliate—in expreſs contradiction, not only to the oral evidence of the parties, but to the ſolemn judicial depoſitions taken at Carlſruke, that the murderers were not Auſtrians but French emigrants in diſguiſe," but, "moſt unfortunately," he adds, "the coldneſs and apathy apparent in the whole conduct of the Auſtrian government on this occaſion was very ill calculated to efface the jealous and invidious ſurmiſes of thoſe who yield a ready aſſent to all that is told of "the crimes of cabinets." What is required to ſatisfy thoſe who write or quote ſuch books as "the Crimes of Cabinets*," may not be eaſily aſcertained; but every proteſtation, which the Emperor could make, and every exertion which the Archduke Charles could direct, were certainly uſed on this occaſion. There is much myſtery in the tranſaction, but few well-informed men in Europe at this time diſſent from the opinion, that the aſſaſſination of Bonnier and Roberjot, and the pretended miraculous eſcape of Jean De Bry were planned by the directory, and executed, not by French emigrants, but by French revolutionary aſſaſſins, verſed in the trade of murder. Indeed, Mr. Belſham, inadvertently, it may be ſuppoſed, gives a ſort of key to the enigma, when he ſtates, that "this event, for a moment, averted the torrent of public indignation from the Directory."

But perhaps even Mr. Belſham's hiſtory cannot afford a more extravagant ſpecimen of inconſiſtency, calumny, and abſurdity than is contained in his account of the evacuation of Naples by the French, the ſurrender of the rebels, and the ſubſequent tranſactions. In his anxiety to plead the cauſe of rebellion, this author is equally forgetful of the decried rights of kings, and the vaunted rights of the people. In his eager-

* See Brit. Crit. Vol. xviii. p. 94.

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neſs to deſame a hero, whom all true Britons venerate and deplore, he has ſhown an aſſiduity in calumny, and an inſolence in abuſe, unrivalled by any Engliſh writer; except perhaps the conductor of the Pariſian Argus. Of the account given by Mr. Belſham of this event an abſtract muſt ſuffice, for to tranſcribe the whole would exceed the limits of a review. So copious is Mr. Belſham, when calumny ſupplies his pen, that a tranſaction little connected with the "Hiſtory of Great Britain," is extended through ſeventeen pages.

On the advance of General Suwaroff, he ſays,

"The *Neapolitan patriots ſeemed eager to defend themſelves againſt all the efforts of the court of Palermo, entertaining no ſuſpicion of the intended deſertion of their allies.* But they were thrown into a ſtupor of amazement, when, on the 9th of May, General Macdonald departed from the camp of Caſerta, in conſequence of the poſitive orders which he had received; taking the route of Rome and Florence. *The Roman republicans were ſcarcely leſs confounded.* —Newly awakened to freedom," he proceeds, "the hearts of the Neapolitans had, on the eſtabliſhment of their republic, begun to dilate at the proſpect of the progreſſive happineſs which lay, or ſeemed to lie before them. Deputations flowed in from all quarters to congratulate the republican government. The nobles, *laying aſide their Gothic prerogatives, felt pleaſure in ſaluting by the name of brothers and equals thoſe whom pride, ſupported by deſpotiſm, had hitherto called their vaſſals.* The greater part of the biſhops ſent letters declaratory of their attachment to the revolution. For the firſt time in the Neapolitan provinces was ſeen the intereſting ſpectacle of Liberty, crowned by the hands of Religion. Almoſt every where *the tree of liberty was planted by the intervention of the clergy*, who, clothed in their ſacred robes, implored the bleſſings of Heaven on their regenerated country, and conſecrated the joyful celebration with pious and ſolemn rites. In a word, a great majority of the higher claſſes of the community, both laics and eccleſiaſtics, ſeemed ſtrongly influenced by the revolutionary ſpirit. They had long diſcerned and deteſted the ignorance, the bigotry and the oppreſſion, of the vile deſpotiſm to which they were ſubject; and they ſeemed to embrace, with enthuſiaſtic eagerneſs, the opportunity which now offered for ever to ſhake off ſo ignominious a yoke. *But the inferior ranks of the Neapolitan nation were by no means prepared for ſo great a change.* Their minds unenlightened by knowledge, and degraded by the habits of ſlavery, did not expand at the idea of LIBERTY; a term of which they could, indeed, ſcarcely be made to comprehend the import." P. 118.

This happy order of things was however not perfect, Cardinal Ruffo, whom Mr. Belſham, with his uſual felicity of irony, calls "a true ſon of the church militant," was ſeen in Calabria, "bearing aloft the crucifix in the one hand, and brandiſhing

diſhing the ſword in the other." The attitude, though pictureſque, is certainly not very engaging, but perhaps the employment, making allowances for the crime of ſupporting a lawful ſovereign, was not leſs becoming than that of preaching rebellion, and planting trees of liberty.

But worſe is to follow: "proclamations were every where diffuſed in the name, and by the authority of, the king, and *deſperadoes of all ſorts* crowded to the royal ſtandard." The proviſional government, who had *awakened the hearts of the Neapolitans to freedom*, were ſo unfortunate, or the people ſo ungrateful, that "ſo long as they were under the protection of the French army, and no longer, was even the perſonal ſafety of the members of the new government to be depended on; and the departure of the French ſerved as the ſignal for the counter-revolution." The *patriots* (for that is the modern nick-name for rebels) flying from aſſaſſination in the provinces, took refuge in the capital. Here they were no leſs unpopular than in the places they had fled from, being equally obliged "to maintain order among the Lazzaroni within, and the inſurgents without." They were beſieged by Cardinal Ruffo; he entered the city, and

"The Neapolitan populace, hitherto tranquil, on the firſt contact with this new fermentation, burſt into a moſt furious inſurrection. In an inſtant, Calabrians, galley ſlaves, ruffians, and *Lazaroni*, ſpread themſelves through every quarter, thirſting for blood and ſlaughter. Heads of patriots, bathed in gore, were carried on pikes in triumph through the ſtreets. Thoſe ſavage and horrible exceſſes, which characteriſed the direſt periods of the reign of terror and of revolutionary madneſs in France, were here re-acted, with fury, if poſſible ſtill more infernal, by theſe deteſtable reſtorers of regular government and ſocial order! The priſons and dungeons were at the ſame time thronged *with perſons who formed the pride and ornament of the Neapolitan nation; and who now became the victims of the generous, but fatal, deluſion, that their fellow countrymen were prepared to throw off the yoke of a degrading deſpotiſm, and to receive, with gratitude proportionate to its value, the ineſtimable bleſſing of freedom.*" P. 123.

The members of the rebel government had taken poſſeſſion of the two forts of the capital, Caſtelnuovo, and Caſtel del Uovo, and of Caſtel-a-mare, ſix leagues from Naples. The latter caſtle, it is ſaid, "immediately capitulated, on terms of ſafety to the lives, perſons, and property of the garriſon, to the Engliſh ſquadron, commanded by Commodore Foote." The other two, after ſome reſiſtance, alſo yielded; and, Mr. Belſham ſays,

"The

"The *patriots*,—in concert with Citizen Mejan, commander of the Fort of St. Elmo, garriſoned by the French, entered into a treaty, and a joint capitulation was accordingly ſigned, June 22, upon condition of their being allowed to march out with the honours of war; of ſecurity, both to perſons and property, for all thoſe in the two forts; and liberty to all, either to remain at Naples, or embark for France, on board tranſports, to be provided and equipped by his Neapolitan Majeſty. The capitulation thus ſolemnly agreed on, was *ratified* by Cardinal Ruffo, Vicar General of the King of the Two Sicilies, by Commodore Foote, and by the reſpective commanders of the Ruſſian and Turkiſh ſquadrons, the laſt of whom affixed his mark and ſeal, conſiſting of a cimeter and half-moon. Hoſtages were, agreeably to the tenor of the treaty, delivered on the one ſide; and on the other, the priſoners of all deſcriptions were ſet at liberty. While the *capitularies*, to the number of about 1500, who had declared their intention of emigrating, were waiting for the veſſels which were to convey them to France, Lord Nelſon arrived with his whole fleet in the bay of Naples, having on board the Anglo-Neapolitan Ambaſſador, Sir William Hamilton, and his lady. On the evening of the 26th of June, the patriots evacuated their forts, and embarked on board their tranſports prepared for them, and which were moored along ſide the Engliſh fleet. On the next day the members of the executive commiſſion, a great part of thoſe of the legiſlative commiſſion, the whole of the officers who had occupied the firſt ranks of the republic, and others who had been marked by the court of Sicily, were taken out of the tranſports, and carried on board the Britiſh admiral's own ſhip. Among theſe was the celebrated Dominico Cerilli, above thirty years the intimate friend of the Engliſh ambaſſador. On the deck of the admiral's ſhip ſtood Sir William Hamilton and his lady, ſurveying, with curious attention, theſe devoted victims, bound hand and foot, *like the vileſt criminals*. After this review, *theſe martyrs at the ſhrine of Liberty* were diſtributed among the different ſhips of the fleet. The remainder of the revolutioniſts were ſhut up in the dungeons of the caſtles which they had ſurrendered on the faith of the treaty. A few days ſubſequent to theſe tranſactions, the King of Naples, accompanied by his miniſter Acton, arrived from Palermo on board an Engliſh frigate. He immediately declared by an edict, that it was never his intention to capitulate with *rebels*, and that conſequently the fate of thoſe who were in the tranſports, or in the forts, was to depend entirely on his juſtice and clemency. And by a ſecond edict, the property of the patriots was put under ſequeſtration. Againſt this procedure, remonſtrances were in vain made by the commanders of the coaleſced powers who had ſigned the articles of capitulation." P. 124.

The priſoners addreſſed a memorial to Lord Nelſon, requeſting,

"That

" That by means of his good offices with his Sicilian Majeſty, due execution might be given to the articles of a capitulation which had been ſigned with good faith, and religiouſly fulfilled on the part of the garriſon. The anſwer of Lord Nelſon to this moving addreſs," ſays Mr. Belſham, " will be for ever in hiſtory. 'I have,' *ſaid this renowned hero*, 'ſhown your paper to your *gracious* king, who muſt be the beſt and only judge of the merits and demerits of his ſubjects.' What! was the King of Naples the only judge whether the articles of a treaty, to the ſtrict obſervance of which the faith and honour of Britain were irrevocably engaged, ſhould, or ſhould not, be carried into execution? Could ſo monſtrous a propoſition be advanced with ſerioufneſs, or heard without *ſcorn and amazement?* The whole body of Neapolitan revolutioniſts being thus conſigned to remedileſs ruin, *by the Britiſh admiral, in open, and almoſt avowed,* violation *of the faith of Britain, ſolemnly and publicly pledged,* a horrible ſcene commenced; of which the view, and even the relation, might ſuffice to rouſe the moſt inſenſible to indignation, to melt the moſt obdurate to pity. All the dungeons of the forts being filled with priſoners, floating priſons were formed of old diſmaſted veſſels. Around the Britiſh admiral's own ſhip, on board of which was the King of Naples, the ſea was covered with thoſe watery baſtiles, *where the unhappy priſoners were ſo cloſely ſtowed that they ſeemed to form one great immoveable maſs.* Without ſhelter, and almoſt without food or clothing, they ſtood expoſed to the burning rays of a meridian and ſolſtitial ſun, ſuffering in ſilence, the brutal inſults of the Calabrian ruffians who were placed over them as guards. The king himſelf, from the deck of the admiral's ſhip, not unfrequently ſatiated his royal vengeance with gazing on this dreadful diſplay of human miſery. But what ſtill more, perhaps, affected the feelings of theſe unfortunate victims, was the extraordinary ſpectacle of the Britiſh ambaſſadreſs, gallantly attended, like another Cleopatra, and rowed along the bay, in nautical magnificence, before theſe floating tombs; which contained all *that Naples could boaſt of ſcience, patriotiſm and virtue.*

" Nevertheleſs what has yet been related, was only the beginning of ſorrows. Cardinal Ruffo, who was well known to be highly diſſatisfied with theſe proceedings, though honored with the title of viceroy, poſſeſſed no real or efficient authority; the whole power of government being veſted in the famous counter-revolutionary tribunal or council eſtabliſhed by the royal edict, and commonly ſtyled the junto of ſtate: through the medium of which a moſt ſanguinary proſcription commenced. *Such as had rendered themſelves conſpicuous by accepting civil or military employments under the ill-fated republic;* ſuch as were diſtinguiſhed by their intellectual talents, or literary acquirements; were all marked out for puniſhment. As faſt as theſe bloody liſts were framed, the perſons deſcribed in them were loaded with irons, and carried back to the forts, where they awaited the order of execution. Every afternoon

afternoon the tranſports in turn underwent this terrible viſitation, and the decree of arreſtation was the virtual ſentence of death.

"What appeared moſt extraordinary during the continuance of this reign of terror, was, that Britiſh officers were made the inſtruments, however reluctant, of royal outrage and barbarity. Admiral Nelſon, when he arrived in the bay, iſſued a proclamation, ordering all who had accepted employments, or in any manner *committed* themſelves, during the republican government at Naples, to repair to Caſtel Nuovo, to give in their names and places of abode, with a ſtatement of the nature of the obligations which they had contracted; *promiſing protection and ſecurity to thoſe who ſhould make ſuch confeſſions.* The greater number of the delinquents haſtened to comply with the terms of the proclamation; among whom were the Marquis Giacinto Dragonetti, Nicola Gionatti, and Onofrio Caſace; all of whom were magiſtrates of great diſtinction under the monarchy, and, from the probity of their characters, had been continued in their functions under the new organiſation of the government. Notwithſtanding, however, the aſſurances previouſly given, *in a few days theſe venerable citizens* were put under arreſt and brought to their trials. In the reſult, the two firſt were baniſhed to Marſeilles, and the third periſhed upon the ſcaffold. Amid ſuch crowds of victims as ſealed their *attachment to liberty* with their blood, it is difficult to ſelect the names of individuals. The deſtruction was terrible: and Naples loſt, by the hands of the executioner, almoſt all that it boaſted of men *illuſtrious for knowledge and merit, and who had given diſtinction to their country among the ſtates of Italy, or the nations of Chriſtendom.*

"Wearied at length with arreſts, trials and executions, the junto decreed, that ſuch perſons *as had capitulated*, and who remained on board the tranſports, might ſail for one of the ports of France, under condition of perpetual baniſhment, with the abſolute confiſcation of all their eſtates. The number of *capitularies*, originally about 1500, was now reduced to 500; and deplorable as the alternative now offered them appears, this act of royal clemency was accepted with unutterable joy, and on the 12th of Auguſt they ſailed from the bay of Naples, the objects of envy to thouſands who walked the ſtreets of that metropolis, under the *ſalutary protection of that lawful and regular government*, by the recent exertions of which, moral and ſocial order had been ſo happily and effectually reſtored." P. 128.

In this narrative, it is impoſſible to avoid being ſtruck with the frantic fury of the author, with his unbluſhing inſolence, and outrageous zeal for miſrepreſentation. Could he ſuppoſe that every reader would have forgotten, ſo ſoon as in the year 1805, the means by which this boaſted revolution was effected in 1798? That the kingdom was then invaded by a hoſtile French force; that a treacherous noble, one of thoſe *men illuſtrious*

*luſtrious for knowledge and merit*, had betrayed the king's army and adherents, and that it was only after a *maſſacre* which laſted *ſixty hours*, and in which thouſands were ſlain, and the city ſet on fire in ſeveral places, that the *glorious revolution* was effected. When he was vaunting the ſanctity of the prieſts who ſang Te Deum on the entry of the French, why did he forget the pious uſe they made of the liquefaction of the blood of Saint Januarius; and all the plunder, murder and fraud which were employed in eſtabliſhing the Partheno-pean republic?

Mr. Belſham delights in repeating the axiom, that the ſole legitimate end of government is the happineſs of the governed, and he often maintains that they ought to chooſe the manner in which they ſhall be made happy. In this unfortunate inſtance, however, it ſeems that in a whole kingdom, not above 1500 perſons could be found willing to have *their hearts dilated by gallic regeneration*. It is a fact known, and Mr. Belſham admits it, though he palliates the circumſtance with his uſual art, that the rebels were held in horror and deteſtation by the whole Neapolitan people, and that they were no longer ſafe than while protected by the French. Yet according to Mr. Belſham's doctrines, a faction, ſmall in number and loathed by the country, has a diſcretionary right to join an invading enemy, and if thus aided, they can ſucceed in expelling from his dominions a ſovereign generally beloved, they are entitled to be rulers in their own right, and in defiance of both king and people. It is difficult to decide whether this ſyſtem is more favourable to royalty or liberty.

But the point which connects this tranſaction with the Hiſtory of Great Britain, is a capitulation, ſuppoſed to have been entered into by Commodore Foote. On this ſubject it may be neceſſary to maintain an old faſhioned doctrine, which Mr. Belſham and the modern tribe of philoſophical juriſts will probably deny; namely, that treaſon and rebellion againſt a lawful ſovereign are crimes. To this another axiom may be added, though it will be no leſs ſtrenuouſly diſputed by the ſame reaſoners, that the pardon of criminals, in whatever ſituation they may be placed, is the prerogative of a lawful ſovereign alone; and that no ſubject or ally of that ſovereign, has power or right by any compact or ſtipulation to encroach on that prerogative, but that all promiſes or undertakings to that effect, are, until ratified by the ſovereign, mere nullities.

With thoſe who admit theſe principles, the queſtion on the conduct of the King of Naples toward his rebellious ſubjects, muſt here be at an end, except as it relates to his private character

racter in the adminiſtration of juſtice in his own kingdom. The application to Lord Nelſon is moſt invidiouſly marked, but it is a feeble ſhaft from the quiver of calumny, ſhot at the ſame of that illuſtrious hero. His anſwer was wiſe and honourable; the moſt any ally could do, and certainly the moſt the Duke of Bronté could do, was to leave the petition to the conſideration of the ſovereign; nor was he to blame if the king was ſo imperfect a proficient in the new philoſophy of government, that he conſidered theſe illuſtrious martyrs of liberty, merely as murderous rebels; as men who had joined the enemy, aſſumed the ſovereignty, murdered, baniſhed, proſcribed and plundered at their diſcretion, and who were now reduced to cavil againſt juſtice, and deprecate the puniſhment they had ſo very amply deſerved.

But this reaſoning upon the matter proceeds on a ſuppoſition, by no means to be admitted, that the narrative is true. Mr. Belſham generally ſhields his narratives from detection by omitting to quote his authors. In this caſe, having an author perfectly congenial in ſentiments with himſelf, he quotes her without ſcruple. And who is ſhe? In his own phraſe "the celebrated;" in the opinion of the better part of mankind, the infamous, Helen Maria Williams. This ſcribbling lady has been from the beginning of the French Revolution, the buſy ſupporter of every faction powerful in Paris, except that of Robeſpierre, and he ſent her to jail. The partizans of Orleans, Briſſot, the directory, the conſular and the imperial government have all ſhared the favours of this literary Helen; but whatever compliment Mr. Belſham may think fit to pay her as an elegant and animated writer, it is too much to receive her rhapſodical fictions into the page of hiſtory. The whole credit of the tale of the capitulation reſts on the aſſertion of this woman, that a copy of it in French had been "confided to her inſpection by the Biſhop of Canoſa, Monſignor Forges di Avanzati, who was a member of the legiſlative body of the Neapolitan republic." Mr. Belſham knows very well, that had only a ſmall part of the circumſtances he has choſen to tranſcribe been true, a motion for inveſtigation would, at ſome time, have been made in Parliament; but he chooſes to overlook this moſt obvious circumſtance, and loads his *Hiſtory* with a ſtatement vouched by him as true, which no adherent of faction, who had the leaſt regard for character, has been found ſufficiently bold to treat as credible.

In the enſuing book, Mr. Belſham relates the expedition to Holland, and with much clumſy irony endeavours to overwhelm the Duke of York. They who read any publication leſs venemous and partial than that of Mr. Belſham, cannot

be

be duped by him into a belief that the *conqueſt* of Holland was the aim of the expedition. Had the people been able and willing to co-operate in effecting their own deliverance, the means were ſufficient; if they wanted opportunity or inclination, no force could reſcue them. But, above all, it is well known, that the reverſes of the allies in Switzerland alone enabled the French to retain their aſcendancy in Holland.

From theſe ſcenes the author turns to France, and exhibits a deplorable picture of the confuſion and calamity to which the country was reduced by the mis-rule of the Directory. On this occaſion it ſuits Mr. Belſham to ſtate the fact, and he diſplays a genuine picture of that hideous government, deſcribing the miſeries of the country in a paragraph which may ſerve as a ſpecimen of his higher flights of eloquence.

"Juſtice had become a name; patriotiſm a maſk; liberty a phantom; and virtue a deception. Obſcure and oppoſing machinations involved every one in perplexity; and *the ſtate appeared reeling, as it were, like a drunken Bacchanal, without either guide, guardian, or ſupport.*" P. 190.

How was this reeling republic to be ſet firmly on its feet again? Or in Mr. Belſham's phraſe;

"By what miraculous interpoſition was this to be accompliſhed? *By what ſuper-human means* was confidence to be reſtored, was courage to be re-animated, was civil diſcord to be healed, and authority, now every where ſpurned at, to be invigorated and confirmed? To ſolve theſe intereſting queſtions, it is now become neceſſary to revert to the hiſtory of that celebrated commander, who, *in the ſpirit of romantic enterpriſe*, had, in the beginning of the preceding year, bid adieu to his country, in ſearch of new adventures, and in the hope of acquiring freſh, and, *if poſſible, more verdant laurels on the* oppoſite ſide of the globe." Ibid.

From this introduction, the reader may ſurmiſe that the invaſion of Egypt by Bonaparte, and the horrible enormities committed there by him and his army, are not very ſeverely reprehended by the virtuous hiſtorian. No—the affecting and diſguſting details, which even Frenchmen have given of that moſt atrocious complication of crime and brutality, preſent to the gentle mind of Mr. Belſham nothing but "a revival of the romantic and chivalrous ideas aſſociated with the cruſades of the eleventh and twelfth centuries." When deſcribing the campaign of the Ruſſians in Italy, Mr. Belſham frequently reminds the reader of their being northern barbarians, but has not the generoſity to add, that which every writer has vouched, that their diſcipline was excellent, and that

that no inſtance of cruelty or rapine marked their courſe. On the contrary, in philoſophic chivalrous array, which Mr. Belſham ſo delights to celebrate, not a ſtep was taken without wanton murder, robbery, rape, and every ſpecies of barbarian outrage, but all this the conſiſtent hiſtorian thinks fit to paſs without notice.

In relating the capture of Jaffa, Mr. Belſham, relying on the ſtatements of Bonaparte and his ſycophant Berthier, barely ſay, that "the place was carried by aſſault; and the greater part of the garriſon, who made a reſiſtance equally furious and obſtinate, put to the ſword." In this account no trace of the celebrated maſſacre can be found. To introduce it in its natural ſituation would have been extremely repugnant to the author's partialities, and therefore, with great reluctance, and at the diſtance of ten pages, he places it in a note; ſtill palliating the atrocity, by aſſerting that the maſſacre

"Was by no means, according to the vulgar report and belief, *univerſal of the captured garriſon, but, as Sir Sydney's letter indicates, of the Turkiſh priſoners only; the number of whom has never been aſcertained.* In extenuation of this deed of blood and horror," he adds, "it has been urged that it was intended as an act of juſt and neceſſary retaliation—*the Turks never having, on any occaſion, given quarter to the French.* It is alſo affirmed that the Turkiſh part of the garriſon of Jaffa was in great meaſure compoſed of men releaſed on their patrole after the ſurrender of El-Ariſch and Gaza; and who were therefore by the laws of war, liable to military execution—men whom it was equally unſafe for the French commander, to retain or to releaſe. *Nothing, however, can reconcile ſuch a procedure to the feelings of afflicted humanity.* It may, nevertheleſs, be truly ſaid, that the maſſacre perpetrated by the *deteſtable Suwaroff, at Warſaw*, though comparatively little animadverted upon, and the author of which has even been extolled as a Chriſtian hero, was infinitely more atrocious than this of Jaffa, as admitting none of the ſame palliating circumſtances." P. 205, *note.*

Such are the labours of Mr. Belſham to ſcreen from execration this moſt diabolical act; to clean the blood-ſtained hands of a barbarian, whoſe own account of the ſtorming of Jaffa admits, that the town was given up for twenty-four hours to all the horrors of war; that four thouſand of Djezzer's troops were put to the ſword, and *part* of the inhabitants maſſacred, independently of the ſubſequent aſſaſſination. The futility of the excuſes he brings forward is as evident as the deliberate wickedneſs of the attempt to cover ſuch acts with the veil of apology. That the maſſacre was ſelect and the victims not

exactly enumerated, and therefore the number generally reported and believed—3800, is never mentioned. That the Turks *never* gave quarter to the French, whoever may have furniſhed the ſuggeſtion, is a groſs and atrocious falſhood; on many occaſions they found ſhelter and protection in their houſes. After the maſſacre of Jaffa, indeed, they were with greater difficulty reſtrained from exerciſing what they conſider as a right of conqueſt. The breach of parole has been alſo mentioned, but even French writers are afraid to rely on it, and after Mr. Belſham's zealous commiſeration of the *patriots* of Naples, who certainly had broken ſomething as ſerious as a military parole, an oath of allegiance, the excuſe does not come with the beſt grace from him. The mention of Warſaw is a puerile trick, for if all he alledges of the *deteſtable Suwaroff* is to be admitted, it is not eaſy to diſcover how that can diminiſh the crime of the *deteſtable Bonaparte;* or how the enormities of the Ruſſian barbarian can be pleaded to extenuate thoſe of the Corſican barbarian.

The memorable ſiege of Acre is related without the leaſt ſhow of ſympathetic feeling with the glorious Sir Sydney Smith, but with a conſtant anxiety to exalt the fame of Bonaparte, even in this ſignal defeat. The letter of the Engliſh commander to the princes and chiefs of the Chriſtians, calling on them "to chooſe between the friendſhip of a CHRISTIAN KNIGHT and that of *an unprincipled renegado*," draws from the panegyriſt of Bonaparte the following obſervations.

"General Bonaparte, therefore, now found himſelf *in a ſingular predicament;* being openly denounced as an infidel and renegado, for ſpeaking with too much complaiſance of the religion of Mahomed, by thoſe very perſons who acknowledged, by the ſame public and authentic declaration, *the ignorant and ferocious votaries of that religion, as ranking in the number of their deareſt friends and allies.* A Chriſtian Knight, combating not againſt, but in aid of, 'the Turkiſh miſcreants,' was a ſtrange phenomenon in Paleſtine; and it muſt be owned that the renowned Cœur de Lion would never have recogniſed him in that character."

The ſituation of a man, who, with equal facility and effrontery, avows and extirpates every form of religion, may well become ſingular. But it is not wonderful that Chriſtians and Turks ſhould unite againſt the avowed and unprovoked enemy of both. Bonaparte's proclamation on landing, wherein he declares that there is no God but God, and he has no Son, probably gave greater offence to the Chriſtians, to whom Sir Sydney Smith ſent it, than to Mr. Belſham.

In the courſe of this narration, this author blames Sir Sydney Smith for declaring an aſſault made on the town by Bonaparte,

naparte, while a flag of truce ſent in by himſelf was waiting for an anſwer;

"A moſt flagrant breach of every law of honour and of war; for," ſays Mr. Belſham, "more than this could not have been affirmed of the violation of a formal treaty, had the propoſal of a ceſſation of arms been actually acceded to." P. 203.

Such is the pitiful chicanery by which this *philoſophical* hiſtorian vindicates the moſt daring enormities. A crime, according to him, muſt not receive its proper name, becauſe a greater crime of the ſame claſs may be committed. In fine, after a moſt uncandid narrative of this memorable ſiege, he ſends his favourite back to Cairo, with a declaration, that "his heavy diſappointment, was unattended with *the ſlighteſt de-degree of military degradation.*" Defeat no diſgrace!!

His *flight* from Egypt is alſo ſtated moſt untruly, as a mere ordinary and public act; the narrative is ſo completely fallacious, that not a hint tranſpires of the perfidious ſecrecy obſerved; and no mention is in courſe made of the miſerable ſtate in which he left his army, or of their rage on the occaſion.

The ſequel diſcloſes his fortunate eſcape into France, and the ſubſequent tranſactions, up to the eſtabliſhment of a new conſtitution. This form of government, ſo deſtructive of every thing like general repreſentation, and completely ſuppreſſing all the theories of liberty, for which the French had ſo long fancied themſelves to be contending, might have been expected to give offence to ſuch a writer as Mr. Belſham; but no; he is in a good-humour, and will not ſuffer trifles to diſturb him; the conſtitution offers power to Bonaparte, and *the Helen of his noble thoughts*, Miſs Williams, for ſhe is again introduced to give an opinion, declares it very ſuitable to circumſtances, and better than any which preceded it, and ſo Mr. Belſham is ſatisfied; eſpecially as one M. Saladin pronounces it to be "une conſtitution *des circonſtances*, qui peut-être conviendra mieux dans ſa pratique à la France, qu'une autre beaucoup meilleure en théorie, mais qui, adaptée à ſa poſition préſente, peut auſſi ſe changer dès que cette poſition aura changée." P. 238, *note*.

Omitting any comment on the reſidue of this book, which relates events in other parts of Europe, and the war in India, the 23d book demands conſideration. It begins by ſtating the early meeting of the Britiſh Parliament, the 24th of September, 1799; long before the change of government in France had taken place. After a very ſlight and imperfect notice of the debates on the addreſs, and on a bill for en-

grafting a portion of the militia on the regular army, Mr. Belſham proceeds to Bonaparte's extraordinary letter to the king, and the correſpondence which enſued between Lord Grenville and Talleyrand. In the debates on this tranſaction, Mr. Belſham, with his accuſtomed addreſs, gives great advantage to the opponents of the miniſter, and, although the diviſion was only 66 againſt 262, yet

"The impreſſion made upon the majority of the members, by the arguments of Mr. Fox, was too forcible to be concealed. The political adherents of Mr. Pitt could not deſert him on a queſtion of this momentous nature, without imminently endangering the tenure by which he held his miniſterial office: this alone prevented his being left in a very ſmall minority; *the furious faction of the alarmiſts, or Burkites only, in reality, coinciding in ſentiment with the miniſters on this occaſion. The tale of French aggreſſion and French atrocity, had now been ſo often repeated, that no power of language could revive the original impreſſion.* The feelings of the nation at large, on this queſtion of common humanity and common ſenſe, were in perfect uniſon with thoſe really entertained, and indeed very openly avowed, by their repreſentatives; and it was with irreſiſtible conviction felt, that, under the influence of the preſent raſh and revengeful ſyſtem, it was in vain to hope for the reſtoration of the bleſſings of peace." P. 350.

As a key to this curious collection of ſpeculative abſurdities, Mr. Belſham puts by way of marginal abſtract to the paragraph, "The adminiſtration becomes unpopular."

The next ſubject of importance is the Union with Ireland, the account of which Mr. Belſham begins by ſtating the proceedings of the Iriſh Parliament, to the period when they aſſented to the meaſure, and concludes with its adoption by the Engliſh legiſlature.

Having diſpatched the domeſtic affairs of Great Britain, Mr. Belſham haſtens to the more agreeable taſk of paying adulation to the ſucceſsful Bonaparte. He ſtates, that

"At the period when the Court of London returned that *haughty and wayward* anſwer to the overture of the Firſt Conſul, which has been related, it had already become almoſt a matter of certainty that the Emperor of Ruſſia would withdraw himſelf from the coalition. The Firſt Conſul," he adds "had alſo made to the Court of Vienna ſpecific overtures of pacification, nearly at the ſame time when he addreſſed a ſimilar application to the Court of London; and the imperial cabinet, far from returning a rude and inſolent refuſal, ſeemed long to heſitate on the propriety of entering into an amicable negotiation. The Archduke Charles, a prince, whoſe heroiſm in war was equalled only by his love of peace, exerted his utmoſt influence to give effect to the ſyſtem of

conciliation. The Court of Berlin interpoſed alſo its *friendly mediation* for the ſame purpoſe. *But the machinations of the Engliſh miniſtry*, ſeconded by the perſuaſions of the Empreſs, and ſupported by her miniſter, Baron Thugut, finally and unfortunately prevailed." P. 396.

In a manner equally favourable to France, he relates the early events of the campaign; the formation of the army of reſerve at Dijon, the paſſage of the Alps by Bonaparte, "in whom the genius and fortune of Hannibal ſeemed to revive;" his progreſs to Milan, where Mr. Belſham, with his uſual *accuracy*, affirms, that "the oppreſſion exerciſed by the Auſtrians was not only more recent, but far more grievous and indiſcriminate than that of the French, and to be exceeded only by the horrible barbarities of the infamous Court of Naples." This moſt unfounded rhapſody is ſupported by an aſſertion, that "the celebrated philoſopher Fontana, among innumerable other eſtimable and diſtinguiſhed perſons, *victims of their too ardent patriotiſm*, had been thrown into a dungeon loaded with chains, for having accepted an office under the republican government, when no other government exiſted." On this ſtatement it may be fit to obſerve, that the perſons thrown into dungeons for accepting offices could not be *innumerable*, but their numbers muſt have been very limited indeed. Nor can it be readily conceded that more oppreſſion was exerciſed by the impriſonment of a philoſopher and ſome republican officers, than in the indiſcriminate plunder of cities, towns, and individuals, the maſſacres, rapes, and burnings, which diſtinguiſhed the career of the French in the conqueſt of Italy, and their government, till they were expelled from it. If Mr. Belſham makes ſuch aſſertions as a witneſs, he expoſes himſelf to contempt for his diſregard of facts; if as an advocate, he ſhows his judgment to be no greater than his candour, for it is little leſs than abſurd to have invited the compariſon. But, perhaps, on this occaſion he aſſumes the pontifical character, and is ſo charmed with Bonaparte's piety, in attending a Te Deum, ſung at the cathedral for the happy deliverance of Milan, "in ſpite of what the atheiſts of Paris may ſay," that he at once pardons and ſanctifies the proſelyte, whom, in courſe, he cannot ſuſpect of hypocriſy.

He alſo extols the *wiſdom and moderation* of Bonaparte, in eſtabliſhing a proviſional government; omitting to mention, as its characteriſtic bleſſing, that it was to be intirely under the controul of the French government, who were to have in Milan an extraordinary miniſtry, and a treaſurer to receive

the contributions levied on the people for the benefit of France. It will be more eaſy to prove the wiſdom, in a worldly ſenſe, than the moderation of ſuch an eſtabliſhment.

The capture of Genoa, by the Auſtrians, is related in an exactly oppoſite ſenſe, their mention of it as a deliverance is ſneered at, and a ſingle word which can be tortured into a pretence of authority, is treated as conveying a probability that "the *devouring ambition of Auſtria* might be ultimately gratified by the acquiſition of its moſt darling object—the undivided poſſeſſion of Lombardy."

The battle of Marengo is then related, in terms as flattering to the Firſt Conſul, as the moſt abject of his Pariſian paraſites could have employed; and the author cites, with great complaiſance, the bombaſtic encomium uttered by the Prefect of Paris.

The victories of Moreau are told with leſs complacency, and in few words; and the volume concludes with the following paragraph:

"On the 28th July, articles of a pacification were ſigned by Count St. Julian and M. Talleyrand, at Paris, on the baſis of the treaty of Campo Formio, ſubject to modification on certain ſubordinate points, which were immediately ratified by the French government. But when theſe articles reached Vienna, the entire proceeding was violently oppoſed by the Britiſh ambaſſador, *Lord Minto, and the whole Anglo-Auſtrian party in that court*, who inveighed againſt the diſhonour and diſhoneſty of a ſeparate treaty. The articles in queſtion being confeſſedly proviſional, and the powers of the Count St. Julien being in fact extremely limited, the Emperor could by no means be charged with any violation of public faith in refuſing his imperial ratification, to which ſtep he was at length, and *in an evil moment perſuaded*, of the articles ſigned at Paris; or of any conditions whatever, unleſs his ally, the King of Great Britain, were expreſsly comprehended in the negotiation." P. 423.

Such is the concluſion of a Volume only to be ſurpaſſed by its ſucceſſor, which we ſhall characterize next month.

*(To be concluded in our next.)*

ART.

ART. II. *Popular Ballads and Songs, from Tradition, Manuſcripts, and Scarce Editions; with Tranſlations of ſimilar Pieces from the ancient Daniſh Language, and a few Originals by the Editor. By Robert Jamieſon, A. M. and F. A. S.* 2 vols. 8vo. 761 pp. 1l. 1s. Edinburgh, Conſtable and Co.; London, Cadell and Davies. 1806.

IT is now generally admitted that ancient traditionary ballads and ſongs are calculated to excite a higher intereſt, than conſidered as mere objects of curioſity, in which may occaſionally be traced ſome glimmerings of poetic genius. Being almoſt the only literary remains of our rude and unpoliſhed forefathers, they are valuable monuments of the taſte and purſuits of their times. They give a lively picture of the manners of the earlier ages, they faithfully exhibit the ſentiments and ways of thinking that were then prevalent, they furniſh ſpecimens of ancient morality, of ancient juſtice, of ancient gallantry, courteſy, and valour; and thus become, as it were, the "abſtract and brief chronicles of the times." They have likewiſe a peculiar value in the eyes of the hiſtorian and antiquary. Being frequently founded in fact, they ſerve to furniſh hiſtorical details of thoſe obſcure periods, where ſuch details are very deficient; they illuſtrate the characters of the heroes and warriors of remote ages; and enable us to follow them, not only in their battles and predatory exploits; but in their domeſtic enjoyments, when ſeated at the feſtive board in their vaulted halls, and liſtening to the inſpiring ſong of the bard or minſtrel.

The learned biſhop of Dromore had certainly the merit of firſt convincing the public, that theſe advantages were to be reaped from a judicious collection of theſe traditionary poems; and in his "Reliques of Ancient Poetry," has given a ſpecimen of taſte in ſelecting, and talents in commenting upon theſe venerable fragments, which have not yet been ſurpaſſed by any ſubſequent editors. When that work firſt appeared, its ingenious author ſeemed very dubious of the reception it would experience from the world. He informs us, in his original preface, that as moſt of the ballads in his collection were of great ſimplicity, and ſeemed to have been written merely for the people, he was long in doubt, whether, in the preſent ſtate of improved literature, they could be deemed worthy the attention of the public. He adds, the importunity of friends prevailed at length; and among theſe friends he ſpecifies the author of the *Rambler*, and Mr.

*Shenſtone.* He likewiſe thinks it neceſſary to ſupport the pretenſions of theſe compoſitions to public favour by the ſuffrages of ſuch critics as Mr. Addiſon, Mr. Dryden, and the witty Lord Dorſet; by whom they were thought to poſſeſs a pleaſing ſimplicity, and many artleſs graces, which might be allowed to compenſate for the want of higher beauties; and which, if they do not dazzle the imagination, are frequently found to intereſt the heart.

The ſucceſs of the "Reliques of Ancient Poetry," was much greater than their editor had expected; and the favourable reception which they experienced has been a principal cauſe of bringing before the public a variety of performances of the ſame nature. Of theſe, ſome have been of greater, ſome of leſs merit; but none, we will venture to pronounce, have nearly equalled the value of the original model. The reaſon of this is ſufficiently obvious; the editor of the Reliques found the field unoccupied. He was poſſeſſed of a large ſtock of original materials; he had, of his own, a very curious and ancient manuſcript collection; he had free acceſs to the treaſures both printed and MS. in the various public libraries of the kingdom; and by means of an extenſive literary correſpondence he obtained many valuable communications from private individuals. By theſe means, he was able to preſent to his readers whatever was moſt curious and rare in this department of literature; and he has left to his followers little more than to collect the gleanings, which were rejected or neglected by their more fortunate predeceſſor. Some of them, indeed, as Mr. Ellis, have laboured in a field which he ſcarcely touched; for the RELIQUES contain no ſpecimen of the ancient metrical romance, although an account is given in proſe of the contents of ſome of theſe ſingular performances; but the greateſt number have been obliged to follow cloſely in the path which was ſo ſucceſsfully explored before them: and of conſequence they have to ſuffer a compariſon which cannot be to their advantage.

Among the moſt reſpectable candidates for fame in this department of literature, may be mentioned Mr. Walter Scott, whoſe "Minſtrelſy of the Scottiſh border," (reviewed in our 19th vol. p. 570, and 23d vol. p. 86.) exhibits upon the whole an intereſting collection of ancient traditional poetry, the value of which is greatly enhanced by the learned and ingenious annotations of the editor. The preſent collector, Mr. Jamieſon, has, we find, in many inſtances, borrowed from the ſame ſources, as Mr. Scott; and without knowing it, had procured copies of many of the identical

identical poems which Mr. Scott afterwards gave to the world. He ſpeaks highly of the liberality which he experienced from Mr. Scott, when this circumſtance came to be explained between them; although he has ſtill thought proper to publiſh ſecond editions of ſome of the poems which were originally joint property; and which Mr. Scott had firſt publiſhed.

In an advertiſement prefixed to this collection, Mr. Jamieſon enumerates the various literary friends to whoſe communications he has been principally indebted.

"He has," he next informs us, "almoſt always given entire, and in the exact ſtate in which it came into his hands, the text of ſome one copy, the authenticity of which he can vouch for; where interpolations are introduced, they have always been marked; and he has ſtudiouſly avoided every kind of impoſition.

"In collecting from MSS. and ſcarce editions he has employed his beſt induſtry, and the utmoſt extent of his ſlender means; and he has never truſted that to another, which he had it in his power to do for himſelf.

"For the *original pieces*," he adds, "which have been inſerted in this collection, he has no apology to offer, as to their general character and merit; but although time and circumſtances have not admitted of his correcting and poliſhing them to his own ſtandard of propriety, the prematureneſs of their publication is not owing to vanity, but to the abſolute neceſſity he is under of publiſhing them in their preſent ſtate, or relinquiſhing the deſign for ever. In chooſing and rejecting, he has exerciſed his judgment, ſuch as it is, upon his own productions, in the ſame manner, as he has done upon every thing elſe which he has admitted into this work; and had he not ſuppoſed that they might properly enough hold a place in ſuch a compilation as this, he would never have attempted to introduce them to the notice of the world. At the ſame time, he can form ſo juſt an eſtimate of their merits, that he ſhould never have thought of publiſhing them *by themſelves*; and one great reaſon for inſerting them here is to ſhew, that, although but an indifferent poet, he has a ſufficient knowledge of his ſubject to be duly qualified to be an *Editor of old Ballads*. This credit at leaſt, he hopes his ballads and ſongs will procure him; and he is the more anxious to obtain it, becauſe he has been prevented by unforeſeen circumſtances, from preparing them for the preſs, and furniſhing them with a preface, diſſertations, notes, and a gloſſary, ſuch as he had at firſt intended.

"Being obliged to go at a few weeks warning, to a diſtant part of the world, and to ſeek on the ſhores of the frozen Baltic, for (what his own country ſeems to deny him) the means of employing his talents and induſtry in ſome ſuch manner

as may enable him to preſerve (for a time at leaſt) his reſpectability and a partial independence in the world; the following ſheets have been prepared for the preſs, amidſt all the anxiety and buſtle of getting ready and packing up for a voyage. At the moment when he writes this, every thing but theſe papers is ſent on board, and he has not leiſure to read over what he has written. To the humane and benevolent reader, no farther apology needs be offered for the unfiniſhed and undigeſted ſtate in which they may be found. Not to have publiſhed them at all, would have been, not only to throw away all the labour and expence which they have coſt the compiler, but alſo to diſappoint the expectations of many perſons of the greateſt reſpectability, who have aſſiſted him in his undertaking; and if the publication had been deferred, the opportunity would have been loſt for ever. The voice of the Scottiſh muſe will never be heard on the banks of the Dwina; and ſhould the editor return again to his country, dejected, unpatronized, and unprovided for—

"In faith ſma' heart he'll hae to ſing." P. xvii.

Such an avowal as this is well calculated to diſarm criticiſm, and it would be worſe than churliſh not to ſympathize, in ſome meaſure, with the feelings of the editor, on being obliged thus prematurely to caſt his offspring on the protection of the world. We rejoice therefore, to find by a letter, which appears in the ſecond volume, that Mr. J. has been fortunate enough to meet with ſo able a ſubſtitute in the office of editor of his collection as Mr. Walter Scott.

The whole collection is divided into three parts; which are entitled Tragic, Humorous, and Miſcellaneous. The firſt part conſiſts entirely of ballads: but the other two are compoſed partly of ballads, partly of ſongs. In each part are interperſed the original productions of the author, with thoſe which he has ſelected from old publications, or has now edited for the firſt time. Of the pieces here offered to the public, the merit is ſeldom very conſpicuous; but many of them will be conſidered as curious, by the *amateurs* of this ſpecies of literature. The collection opens with a very ancient but imperfect edition of the well-known ballad of *Child Maurice*, or *Gil Morrice*, as it is modernly written; for which Mr. J. acknowledges himſelf indebted "to the liberality and politeneſs of the learned and elegant (original) editor of the "Reliques of Ancient Poetry." "It is," he informs us, "a tranſcript taken with the moſt minute and ſcrupulous exactneſs, from the folio MS. ſtill in his poſſeſſion, which is ſo often referred to in the Reliques;" but, as he himſelf acknowledges, it poſſeſſes ſcarcely any poetical beauty.

In

In the annotations upon this ballad we find the following judicious obſervations, upon the changes to which the proper names introduced into theſe traditionary poems are naturally expoſed.

"The ballad of "Child Maurice" has all the appearance of being a true narrative of ſome incident that had really taken place. Nor is it any objection to this ſuppoſition, that in different copies the names of the perſons differ. I have often, in the courſe of collecting for this work, had occaſion to obſerve, that, as proper names are much more difficult to be remembered than the language of ſentiment and paſſion, which is neceſſarily connected with the general conduct of the piece, and more particularly where the tales are of foreign extraction; the *outlandiſh* names are generally ſo altered and diſfigured as not to be recogniſable; or ſuch others are ſubſtituted in their room by the reciters, as are moſt familiar, or moſt diſtinguiſhed in their own immediate neighbourhood. Thus in the Scotiſh fragment of "The Jew's daughter," in the "Reliques of Ancient Poetry," *Merry Lincolne* is changed into *Merry-land-toune;* in the ſame work, the celebrated Cambrian bard, *Glaſkirion*, or *Kirion the Sallow*, becomes *Glaſgerion;* and in the ballad on the ſame ſubject, in this collection, he aſſumes the Scottiſh appellation of *Glenkindy*. In the romance of "The Laidly Worm of Spindleſtand Heugh," *Child Owen*, or *Ewen*, is converted into *Childy Wind*; and in the beautiful balled of "Sweet Wille and Fair Annie," which I wrote down from the recitation of a lady in Angusſhire, who had learned it when a child, from an old woman, the hero of the piece is made *the heir of Duplin town.*" Vol. i. p. 17.

Among the pieces which Mr. Jamieſon has thought fit to publiſh a ſecond time, with ſome variations from the editions already given to the world by Mr. W. Scott, is an intereſting and pathetic ballad, called "Fair Annie of Lochroyan." Its fable is briefly this. Fair Annie ſets out in ſearch of her love Gregor, in a *bonny ſhip*, bearing with her the illegitimate fruit of their intercourſe, a circumſtance very characteriſtic of the ancient ballad; for chaſtity is a virtue almoſt entirely unknown to the heroines of theſe performances. The outſet of the voyage is proſperous; for as the ballad informs us,

"She hadna' been o' the ſea ſailin',
About a month or more,
Till landed has ſhe her bonny ſhip
Near her true love's door."

It

It was however in the dead of night that ſhe landed, and her lover was faſt aſleep, while unfortunately his mother, who bore no good-will to Annie, was awake within the bower, and aſſuming the character of her ſon, returned a ſurly and inſulting anſwer to Annie's fond expoſtulation and intreaties to be admitted. The hapleſs maiden returns to her veſſel, and with a heavy heart again puts to ſea: while her love Gregor, too late awaking, as from a fearful dream, runs to the ſea-ſhore, and implores his miſtreſs to return to his arms. The fates had decreed they ſhould meet no more; for

" The wind grew loud, and the ſea grew rough,
And the ſhip was rent in twain;
And ſoon he ſaw her, fair Annie,
Come floating o'er the main.

" He ſaw his young ſon in her arms,
Baith toſs'd *aboon the tide;
He wrang his hands, and faſt he ran,
And plung'd i'the ſea ſae wide.

" He catch'd her by the yellow hair,
And drew her to the ſtrand;
But cald and ſtiff was every limb,
Before he reach'd the land.

" O firſt he kiſt her cherry cheek,
And †ſyne he kiſt her chin,
And ‡fair he kiſt her ruby lips;
But there was nae breath within.

" O he has mourn'd o'er fair Annie,
Till the ſun was ganging down;
†Syne wi' a ſich his heart it braſt,
And his ſauul to heaven has flown." P. 43.

We have beſtowed the more attention upon this ballad, becauſe it has given origin to two well known modern compoſitions, the " Lord Gregory" of Burn, and of Peter Pindar. The e are verſifications of the complaint or expoſtulation of fair Annie, when ſuppoſed to be entreating for admiſſion at the door of her lover " Gregory," or " Gregor;" and though each is poſſeſſed of conſiderable beauty, Mr. Jamieſon thinks neither of them in ſtrict uniſon with the general ſimplicity of the ancient ballad. He has, therefore,

" * Above." " † Then." " ‡ Much."

himſelf

himſelf given a new "Complaint of Fair Annie," which might be more congenial to the ſubject, though, as he modeſtly obſerves, it might poſſeſs leſs intrinſic merit. We ſhall inſert it as a ſpecimen of Mr. J.'s talents in this line of compoſition.

"O open the door, my love Gregor,
O open the door to me,
Dark, wild, and bitter is the night,
And rough has been the ſea.

"And I'm your Annie of Lochroyan,
Turn'd out frae houſe and hald,
Wi' our ſweet babie in my arms,
That dies for weet and cald.

"Sae open the door, my love Gregor;
O open and let me in;
For the ſea-ſurf freezes on my hair
The cald fleet on my chin.

"And cald my love is now that lip,
Whaſe ſmile ye aft hae bleſt;
And cald the boſome that your cheek
Has aft ſae fondly preſt.

"And cald cald ſoon will be that heart,
That ay was warm to thee;
Nor ever mair your babie's ſmile
Delight his father's e'e.

"Then open the door, my love Gregor;
For an we twa ſhould *tine,
Ye never mair frae womankind,
Can hope ſic love as mine."

There can be no objection to modern poets trying their talents in attempts of this kind; and endeavouring to imitate the language and ſentiments of the ancient ballad, in compoſitions which are entirely their own, and which are kept completely apart from the rude originals. But we are not by any means partial to Mr. Jamieſon's plan of occaſionally interpolating various ſtanzas of his own in the body of old ballads, where there is no chaſm or defect in the original. If a line or ſtanza be evidently wanting in an editor's copy, it is certainly doing his readers a favour to attempt to ſupply it; and in this kind of interpolation the

"* Die."

editor

editor of the "Reliques of Ancient Poetry" has frequently indulged, and with the greateſt ſucceſs. Scrupulous editorial faith requires, that even theſe interpolations ſhould all be diſtinctly marked.

But where there is no ſuſpicion of any original defect, we cannot but think an editor very ill employed, in expanding a ſentiment of the ancient poet into half a dozen fine-ſpun ſtanzas of his own; or in inſerting expreſſions and incidents which would never have entered the head of the ſimple old bard. Modern *Dilettanti* are allowed to clap a noſe or an arm upon thoſe venerable antique ſtatues, which they recover in a mutilated ſtate; but we ſhould accuſe them of very bad taſte if they thought of covering the naked Apollo or Venus with a cloak or mantle; or fixing a mitre upon the head of the old prieſt Laocoon.

It is remarkable, that Mr. Jamieſon has very ſeldom endeavoured to ſupply the chaſms in his ballads, and has publiſhed many of them in a very mutilated and almoſt unintelligible ſtate. He is the leſs excuſable, therefore, for his interpolations; which are thus inſerted where they are not wanted, and omitted where they would have been beneficial. In one inſtance he has carried his editorial innovations ſo far as entirely to alter the cataſtrophe of an old ballad, which its author had made to end happily, but which the editor has converted into a diſmal tragedy. It is the ſame ballad which was publiſhed in the "Reliques of Ancient Poetry," under the title of "Child Waters;" and which is here again preſented in ſomewhat of a new dreſs, under the name of "Burd Ellen." It is a narrative of a knight who expoſed his faithful miſtreſs to trials even of a ſterner texture than thoſe to which the famous patient Grizzel was anciently ſubjected. Although ſhe is juſt about to a become a mother, he cauſes her to aſſume the apparel of a "little foot page," and run at his horſe's ſide while he journies towards his native hall. On the road they encounter a river, which "folks do call the Clyde," and while Lord John (as he is called in Mr. Jamieſon's edition) fords on horſeback, poor Burd Ellen is obliged to wade, till the water almoſt riſes to her neck; when the knight is at length courteous enough to take her behind him on his horſe. Arrived at the baron's caſtle new mortifications await the unfortunate lady. She is obliged to act the valet to her lord, and carry his horſe to the manger, while others are feaſting in the hall. She is told by Lord John, that ſhe muſt put up with worſe fare than his dogs and horſes; and to fill up the meaſure of her woes, her obdurate lover tells her, that he is to wed another maiden. Worn

out

out with her afflictions, Burd Ellen retires to the ſtable where the pains of labour come upon her. Her wailings are heard in the caſtle, and Lord John at length laying aſide his haughty demeanour, flies to her aſſiſtance.

" He ſtrach the door hard wi' his foot,
Sae has he wi' his knee,
And iron locks, and iron bars
Into the floor flung he.
" Be not afraid, Burd Ellen," he ſays,
" Theres nane come in but me."

" Tak up, tak up my bonny young ſon;
Gar waſh him wi' the milk;
Tak up, tak up my fair lady,
Gar row her in the ſilk.

" And cheer you up, Burd Ellen," he ſays,
" Look nae mair ſaid nor wae;
For your marriage and your kirken too
Sal baith be in ae day." P. 125.

Such is the concluſion of the old ballad; and ſuch it ſurely might have been permitted to remain; but Mr. Jamieſon, whether he thought that Burd Ellen's ſufferings were more than her condition could poſſibly ſuſtain; or whether he deemed a melancholy cataſtrophe fitted to produce the fineſt effect, has entirely defeated the intention of the old bard, to make an honeſt woman of Burd Ellen, at laſt, and thus doleſully concludes the ſtory.

" She heaved up her droopin head;
O but her face was wan!
And the ſmile upon her * wallowed lip
Wad melted heart o' ſtane.

" O bleſſins on thy † couch, lord John;
Weel's me to ſee this day;
For mickle hae I done and ‡ dreed;
But weel does this repay!

" And oh! be to my bairnie kind,
As I hae loved thee—"
Back in his trembling arms ſhe ſank
And cald death cloſed her ee." Ib.

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" * Livid." " † Words." " ‡ Suffer'd."

In

In his criticiſms upon the very inartificial ballad, which immediately follows this, "The Trumpeter of Fyvie," we cannot help thinking Mr. Jamieſon wrong in conſidering it as compoſed in a kind of blank verſe.

"It is," he ſays, "almoſt entirely without rhymes; as cadence in the meaſure is all that ſeems aimed at, and the few inſtances of rhyme that occur, appear to be rather caſual than intentional. This peculiarity muſt render it an object of conſiderable curioſity, to ſuch as wiſh to inveſtigate the hiſtory of traditional poetry."

Were this ſtatement correct, the ballad in queſtion would indeed be a very great curioſity; for we believe that ſpecimens of Engliſh blank verſe of a high antiquity are of more than rare occurrence. But it appears plainly enough to us that this ballad is meant to be in rhyme, although the rhymes are very awkwardly aſſorted; ſuch for example as "bonny" and "Lammie"—"Fyvie" and "Annie"—"indite her," and "like her," &c. and in ſome ſtanzas they are almoſt entirely neglected. This, however, is by no means peculiar to the preſent ballad, but may be detected in ſome others of Mr. Jamieſon's collection, and thoſe of other editors. In ſome ſtanzas too of "The Trumpeter of Fyvie," the rhymes are ſufficiently correct, ſuch as "women," and "dreamin,"—"Leith man" and "Dalkeith man;" and ſo forth.

We conſider the moſt intereſting part of this collection as being formed by the tranſlations from the old Daniſh ballads, of which three ſpecimens are given in the firſt part, namely, "The Mer-Man and Marſtig's Daughter,"—"Sir Oluf's the Elf-King's Daughter,"—and "Elfer Hill." The firſt of theſe is the original upon which Mr. Lewis conſtructed his well-known "Water-King;" and as it is ſhort, and Mr. Jamieſon profeſſes to have tranſlated it very cloſely, we ſhall inſert it entire; by which means the reader will be enabled to judge how much Mr. Lewis has improved upon his original.

"Now * rede me, dear mither, a † ſonſy rede;
A ſonſy rede ‡ ſwythe rede to me,
How Marſtig's daughter I may § fa',
My love and lemman gay to be."

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"* Adviſe." "† Seemly." "‡ Forthwith." "§ Get."

"She's

" She's made him a ſteed o' the clear water;
A ſaddle and bridle o' ſand made ſhe;
She's ſhap'd him into a knight ſae fair,
Syne into Mary's kirk-yard rade he.

" He's tied his ſteed to the kirk-ſtile,
Syne wrang-gaites round the kirk gaed he;
When the Mer-man entered the kirk-door,
Awa' the ſma' images turned their e'e.

" The prieſt afore the altar ſtood;
" O what for a good knight may this be?"
The May leugh till herſell, and ſaid,
" God gif that gude knight were for me?"

" The Mer-man he ſtept o'er ae *deas,
And he has ſteppit over three:
" O maiden pledge me faith and troth!
O Marſtig's daughter gang wi' me."

" And ſhe †raught out her lily hand,
And pledged it to the knight ſae free:
" Hae; there's my faith and troth, ſir knight,
And willingly I'll gang wi' thee."

" Out frae the kirk gaed the bridal train,
And on they danced wi' fearleſs glee;
And down they danced unto the ſtrand,
'Till 'twaſome now alane they be:
" O Marſtig's daughter, haud my ſteed,
And the bonnieſt ſhip I'll bigg for thee."

" And whan they came unto the white ſand
To ſhore the ſma' boats turning came;
And whan they came to the deep water,
The maiden ſunk in the ſaut ſea faem.

" The ſhriek ſhe ſkriek'd amang the waves
Was heard far up upo' the land:
" I rede gude ladies, ane and a',
They dance wi' nae ſic ‡unca man." P. 210.

In the notes upon this ballad, Mr. Jamieſon obſerves,

" This Mer-man who ſo ſlyly *nick'd* Marſtig's daughter, cannot with propriety, be deemed a water-king, water-ſprite, or water-fiend. Although an inhabitant of the waters, he was not the ſole lord of the element; and although mer-men and mer-

" * Bench." " † Stretched." " ‡ Strange."

women were endowed with long life and ſupernatural powers, their ſubſtance was neither aërial nor aqueous. Their power of aſſuming different forms, was no more than is enjoyed by every old woman, who can turn herſelf into a cat or a magpie. *Daniſh ballad* authority is all that we are concerned with at preſent; and if *that* may be admitted, they were of fleſh and blood like men, with human feelings and affections; and their malignity was chiefly experienced by thoſe who either ſlighted their love, or provoked their reſentment. That they were often friendly to mankind, and that even when groſsly injured, they were not always in the opinion of their hiſtorians, deſtitute of principle and honour, will appear from the following legends.

"The hero Hogen ("K. Viſer," p. 55.) ſetting out on an expedition, as he is about to ſtep on board, finds a mer-maid ſleeping on the beach. He wakes her, flatters her, calls her a fair and lovely female, and a ſooth-ſaying woman; and requeſts her to *ſpae* his fortune. She gives him a very ſenſible and friendly advice to avoid his fate, but diſſuades him from his intended expedition, *dira canens fata*, if he perſiſts. Enraged and diſappointed, he draws his ſword and ſtrikes off her head. The bloody head rolls into the water, the body crawls after, and they are united again at the bottom of the ſea. The event verifies her predictions." P. 214.

Our limits will not permit us to inſert the other legend which Mr. Jamieſon abridges; but we truſt we ſhall gratify our readers by introducing here his account of the "Kœmpe Viſer," or old collection of Daniſh ballads, from which his tranſlations and abridgments have been formed. But this account, which occurs in the ſecond volume, we muſt defer till next month; having been induced, by the entertaining nature of this work, to expatiate more upon it, than is conſiſtent with our preſſing engagements to ſeveral other publications.

*(To be concluded in our next.)*

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ART. III. *The Book of the Prophet Iſaiah, in Hebrew and Engliſh, &c. &c.*

[*Concluded from* Vol. xxviii. p. 619.]

CHAP. XLV. 9. "Woe unto him that contendeth with his Maker, the potſherd with the moulders of clay.' Dr. Stock. ——"Let the potſherds ſtrive with potſherds of earth." Pub. verſ.

The

The common verſion has deſtroyed the parallel, by miſunderſtanding the two words חרש *Hereſh* and חרשי *Haroſhe*, which is the participle Benoni. The ſecond line is in other words juſt a repetition of the firſt.

V. 24. "Only in Jehovah ſhall it be ſaid unto me, are mercies and power. Unto him ſhall come, and ſhall be aſhamed, all that were incenſed againſt him." Dr. Stock.

"Surely ſhall one ſay, in Jehovah have I righteouſneſs and ſtrength, even unto him ſhall men come, and all that are incenſed againſt him ſhall be aſhamed." Pub. verſ.

The ſpirit of this paſſage is loſt in both verſions. There is here an evident antitheſis between two different characters. Both verſions have rendered אמר which is in the preterite, as if it had been a future: both have taken יבוא *Jabo*, as if it were a plural, "men ſhall come." אמר is clearly the Benoni *Omar*, he who ſaith ſurely in Jehovah have I righteouſneſs and ſtrength, יבוא *he* ſhall come עדיו not ſimply *to him*, for that is expreſſed by אליו *but even unto his ſeat*. Deo potietur, be admitted to the beatific viſion, what becomes of the other ſide of the antitheſis? ו be, is an adverſative particle, ſignifying "*on the contrary*, they who are incenſed againſt Jehovah ſhall be covered with ſhame." The whole may be rendered in this manner: "Qui dicit, 'profecto in Jehovah ſunt mihi juſtitia et vires,' ad Deum uſque penetrabit, contra autem qui in eum hoſtilia ſpirant, pudore afficientur."

Chap. XLVII. 7. "And thou ſaidſt, for ever ſhall I continue a lady: ſo far wert thou from laying theſe things to heart." Dr. Stock.

"So that thou didſt not lay theſe things to heart." Pub. verſ.

Both verſions have faintly expreſſed the ſecond line, which in its ſtructure is rather ſingular: עד לא־שמת אלה על לבך Babylon had continued repeating, "I ſhall continue a lady," until her delinquencies no longer touched her heart, but periſhed quite from the memory.

Chap. XLVIII. 14. "He whom Jehovah loved ſhall do his pleaſure on Babylon, and his power on the Chaldeans." Dr. Stock.

"The Lord hath loved him, he will do his pleaſure on Babylon, and his arm *ſhall be* on the Chaldeans." Pub. verſ.

"Whom the Jehovah hath loved." This rendering was ſuggeſted from the Greek verſion of Symmachus, ὃν ὁ Κυριος

ὁ Κυριος θελησει. Our tranſlators have unneceſſarily ſupplied *ſhall be*, to which they have aſſigned ורץ as its nominative, when in truth it is an accuſative, and governed by the ſame verb that governs "pleaſure."

Chap. XLIX. 5. "Who formed me from the womb to be his ſervant, to bring back again Jacob unto him, and that Iſrael to him ſhould be gathered: ſtill ſhall I be glorious in the eyes of Jehovah." Dr. Stock.

——"Though Iſrael be not gathered, yet ſhall be glorious in the eyes of the Lord." Pub. verſ.

In ſeveral inſtances the Maſoretes have raiſed a keri, and put it in the margin to confront the ketub, or text, that had ſtood for ages, merely becauſe of ſome apprehended impropriety in the text. They were abſolute in ſaying, קרי כה וכה *Read ſo and ſo.* As in other paſſages, ſo here they fancied ſomething like a contradiction in the words, "to bring back Jacob, and yet that Iſrael ſhould not be gathered;" they therefore ſaid, that we are not to read לא *not*, but לו "*to him.*" All ſuch *keri* we conſider like Uzziah's attempt to ſupport the ark. To a very ſuperficial obſerver, there is in the ſtructure of the Hebrew, ſo amended, ſomething awkward and clumſy: 1ſt. The repetition, "to him," expreſſed by אליו then by לו. The particle ו *ve*, in the 4th line, which evidently includes a ſuppoſition that ſomething contrary might happen, tends to raiſe a ſuſpicion, that the ancient tenant לא *not*, had rather been unfairly *ouſted*. Even in both verſions "*ſtill* and *yet* ſhall I be glorious," put the reader on conſidering them as expreſſing an eventual drawback on this gathering, and that there ſhould not on that account be any drawback on Meſſiah's well-reaped glory. Allowing the venerable poſſeſſor לא *not*, to remain, every part unites like a well-jointed mortiſe: then we admit the general end of Meſſiah's miſſion to gather Jacob, which in the execution was not to be general but particular. Some were gathered, and others, who would not come to him to have life, were not. This diſappointment did not injure the main deſign. "Still Meſſiah was glorious in the eyes of Jehovah."

V. 20. "Again ſhall they ſay in thy ears, even the children whom thou haſt loſt, this place is too ſtrait for me." Dr. Stock.

"The children which thou ſhalt have after thou haſt loſt the other, ſhall ſay in thine ears, &c." Pub. Verſ.

The

The common verſion underſtands בני שכליך *children of thy bereaved ſtate*, as a new offſpring ariſen in the room of the former. On the contrary we are of opinion, that this bereaved ſtate was imaginary, formed by the grief of the mother; and that ſuch was the unexpected reverſe, that theſe children, long loſt, emerge again to the view of the afflicted parent, and call out for ſettlements.

Chap. lii. 4. "For thus ſaith the Lord Jehovah to Egypt, did my people go down afore time to ſojourn there, and the Aſſyrian latterly hath oppreſſed them." Dr. Stock.

——"And the Aſſyrian oppreſſed them without cauſe." Pub. verſ.

What darkneſs do the words "*without cauſe*" throw on the common tranſlation! What confuſion in chronology! Who expected that the Iſraelites, when in Egypt, were to be oppreſſed by Aſſyrians, when their oppreſſors were Egyptians? באפס which is excellently rendered *latterly*, ſtands oppoſed to בראשנה this denoting an early, that, a latter period.

Chap. liii. 9. "And there is made for him with the wicked, his grave, but with the opulent is his tomb." Dr. Stock.

"And he made his grave with the wicked, and with the rich in his death." Pub. verſ.

It is extremely ſingular, that not a ſyllable of what theſe two verſes thus ſeem to alledge ever came to paſs. Who were the wicked his grave was made with? Being crucified along with malefactors was not ſurely making his grave with them. The public verſion makes Meſſiah the agent to the verb יתן, Dr. Stock takes it as the future of the Niphal. The true nominative to the verb is עם the people of the Jews: ויתן and they aſſigned him with the wicked his grave. The verb then expreſſes not what actually took place, but only what they had intended—to throw his dead body among thoſe of other malefactors. This ſenſe of the verb appears, Matt. xxiv. 24. "Falſe Chriſts and falſe prophets ſhall ariſe, and ſhall (not *ſhew*, as in the public verſion, but) δωσουσι σημεια, *promiſe* great wonders, ואת עשיר. The copulative ו *ve*, here ſeems to be adverſative, and ſhows that ſomething, the very reverſe of what they had intended, ſhould happen. "But he ſhall be with the rich man in his death." This is *acu rem tangere*. The prophecy now begins to draw to a ſtriking exactneſs. "In his death במותיו What preciſion! Not in his ſepulchre; for although belonging to a rich man, it could not be ſaid his tomb was

with the opulent, when that opulent perſon was ſtill in life. But Joſeph and Nicodemus, rich men, while his lifeleſs body as yet hung upon the croſs, turned their thoughts to his embalming and interment. *He was with them*, or was the object of their care.

V. 10. "He ſhall ſee a ſeed that ſhall prolong their days." Dr. Stock.

"He ſhall ſee his ſeed, he ſhall prolong his days." Pub. Verſ.

"It is ſtrangely odd, that this, in the public verſion, ſhould be affirmed of Meſſiah, whoſe goings forth have been of old from everlaſting, and whoſe throne was to be as the days of heaven. Taking it, as in Dr. Stock's verſion, that his ſeed are to prolong their days, what ſenſe does this convey? What prolongation of days is indulged to them above the other children of Adam? Are believers to ſee more days than others of an oppoſite character? In throwing light on this paſſage, Scripture is not deficient. ארך ימים *Orech Jamim*, ſeems, from a variety of paſſages, to have been an appropriate phraſe to expreſs the place of happy ſouls. This will appear with conſiderable evidence. In Pſal. xxiii. 6, the Pſalmiſt places dwelling in the houſe of the Lord at the concluſion of life; the period marked is, לארך ימים *for a length of days*. Pſal. xxi. 4. "He aſked life of thee." To prevent underſtanding this in the light of the frail days of earth, he adds its ſynonyme, *Orech Jamim*. In Proverbs iii. 2. 16, Wiſdom is repreſented as promiſing us *length of days*. Now what bait, what allurement, could a few days of earth preſent to an immortal ſpirit? We come now to the words in queſtion, יאריך ימים. The verb here contains its own accuſative, *Dabit longituäinem dierum*, "He ſhall beſtow paradiſe," that is, to the end of the world; happineſs ſhall be in the gift of Chriſt.

Chap. lv. 3. "I will enſure to you an everlaſting covenant." Dr. Stock.

"I will make an everlaſting covenant with you," Pub. verſ.

Inſtead of the indefinite *an*, the definite *the* ſhould have been employed; becauſe it is not *a*, but *the*, covenant formerly made with Abraham, that is here alluded to. What is called here, ברית עולם *Berith Olam*, is unhappily rendered *everlaſting covenant*; and this verſion conſiderably obſcures the ſenſe. The *Berith-Olam*, when made with Abraham, was a ſtipulation on God's part to meet the fears of

of mortals ſhrinking back from diſſolution. It literally ſignifies the *covenant of the hidden period*, or abode of man after death. It preſuppoſes the permanence of the ſoul. By it men are aſſured that death, ſo far from a termination of exiſtence, is, in fact, the true beginning of being.

Chap. lvii. 1. "The righteous periſheth and no man layeth it to heart, and men of goodneſs are carried off; none perceiving that out of the way of evil the righteous is carried off." Dr. Stock.

"Merciful men are taken away, none conſidering the righteous is taken away from the evil to come." Pub. verſ.

There is an acuteneſs of diſcrimination, which neither verſion ſeems to have noticed. The general propoſition is, that the righteous man periſheth, i. e. is not exempted from the common lot of mortality any more than others. The ו *ve* of the third line is adverſative, and a recalling of the term "*periſhed.*" This is what in rhetoric is termed an επανορθωσις, or retraction "Periſhed, did I call it? Nay, men of goodneſs die not; they are only נאספים *Neaſephim*, *gathered*, into the bundle of life." "The rich man ſhall lie down, but he ſhall not be gathered." Job xxvii. 19. There is the ſame retraction of phraſe, Rev. xiv. 13. "Bleſſed are the dead who die in the Lord." The ſpirit in the adverb Ναι retracts this language; and, as if αποθνησκοντες carried in it ſomething gloomy and funereal, he gives it its more pleaſing ſynonyme, *a reſt*. Die! did I ſay? No; this is the dialect of men; but in the language of heaven it is, that "they may reſt from their labours."

Chap. lviii. 12. "And thou ſhalt be called the mender of the breach, the reſtorer of roads for uſe." Dr. Stock.

"The reſtorer of paths to dwell in." Pub. verſ.

"Paths to dwell in," is rather awkwardly expreſſed. To repair former ruins, and to render convenient and paſſable the neglected high-ways, tends to allure thither new coloniſts. לשבת *Le-ſhebeth*, is excellently rendered *for uſe*, i. e. for the purpoſes of ſociety. "Homines ut habeant quo, in ſocietate tuenda, adjuverentur."

Chap. lx. 3. "And the Gentiles ſhall walk by thy light, and kings by the brightneſs of thy riſing." Dr. Stock.

"And the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing." Pub. verſ.

The firſt verſion is more in conformity to the language of the revelation. "Walk by thy light," and "come to

thy light," are two very different things. The latter is a ſimple act, done at once; the former ſets forth the continued tenor of life: אורך and ורחך are parallel ſynonymes, denoting Meſſiah; ὁ λυχνος αυτης το αρνιον. The phraſe "by the light *of thy riſing*" is apt to miſlead the Engliſh reader, as ſeeming to put Jeruſalem in the attitude of one of the heavenly luminaries; whereas ורחך is a ſubſtantive, and not to be taken as an adjunct of Jeruſalem, but as her enlightning luminary, her Shechinah.

V. 11. "To bring unto thee the ſubſtance of the Gentiles." Dr. Stock.

"That men may bring unto thee the forces of the Gentiles," Pub. verſ.

St. Paul renders חיל not δυναμιν, as the Seventy, but πληρωμα, the fulneſs of the Gentiles; and this may denote not the *forces*, as in the common verſion; nor *ſubſtance*, as Dr. Stock renders it; but the fulneſs, or the *great body*, which in the latter days are to be brought in along with the Jews.

V. 21. "Thy people alſo ſhall be all righteous: for ever ſhall they inherit the land." Dr. Stock.

"Thy people alſo ſhall be all righteous: they ſhall inherit the land for ever." Pub. verſ.

In the original there appears to be only one propoſition; whereas both verſions make two, "ſhall be righteous," and "ſhall inherit;" rendered word for word it runs in this manner: "And thy people, all of them righteous, ſhall for ever inherit the land." In this very way the Seventy have rendered it, ὁ λαος σου, πας δικαιος, δι' αιωνος κληρονομησουσι την γην.

Chap. lxi. 3. "To viſit with reſpect the mourners in Zion." Dr. Stock.

"To appoint unto them that mourn in Zion." Pub. verſ.

The ſubſtitution of שור inſtead of שום is ingenious, but it is not admiſſible, as not receiving the ſupport either of MSS. or ancient verſion. Biſhop Lowth wiſhes for a word after "To appoint." We are of opinion, that the ſubſtantive wanted, is the infinitive immediately following לתת "To appoint to the mourner in Zion, *the giving* them beauty for aſhes, &c.

V. 6.——"The ſubſtance of the Gentiles ſhall ye conſume, and for their valuables ye ſhall make exchange with them." Dr. Stock.

And

"And in their glory ſhall ye boaſt yourſelves." Pub. verſ.

Underſtanding כבד as expreſſive of wares or valuables, as coming from the radical idea, *weight*, affords a ſenſe, but it is a low one, and not comporting with the ſublimity of the ſubject. Taking it, as it is rendered in the common verſion, "In their glory ſhall ye boaſt yourſelves," it may ſignify, that the Apoſtles had ground of rejoicing; in as much as the Gentile converts were the firſt and moſt excellent in their own nation.

V. 10. "As a bridegroom halloweth himſelf with ornaments." Dr. Stock.

"As a bridegroom decketh himſelf with ornaments." Pub. verſ.

Neither of theſe reaches the force of the Heb. יכהן. "Sacerdotem agit ornatu," ſays Buxtorf. Parkhurſt ſtill better: "As a bridegroom decketh himſelf with a prieſtly crown."

Chap. lxii. 5. "For as a young man taketh poſſeſſion of a virgin, ſo ſhall thy ſons take poſſeſſion of thee: and as the bridegroom rejoiceth over the bride, ſo ſhall thy God rejoice over thee." Dr. Stock.—So in like manner the Pub. verſ.

Biſhop Lowth finds fault both with the verſion of the Seventy and the common Maſoretic pointing. "So ſhall thy ſons marry thee." This he takes up as an inceſtuous idea. To remove this, he points בניך *Benecha*, not as thy ſons but as the participle underſtood as a ſubſtantive, "*Thy Creator.*" This correction is wonderfully plauſible. Looking, however, over the Hebrew Concordance, we cannot find that the word is ever employed to denote the Creator. It is ſeveral times put to expreſs builders. It is true, that the expreſſion יבעלוך does ſignify "ſhall marry thee;" but obſerve, that this is not its primary but its ſecondary meaning. Its primary is, "*ſhall be thy poſſeſſor,*" and came afterwards to be transferred to that right of perpetuity, which by marriage a young man has in a virgin. There is, therefore, nothing inceſtuous in the idea of multitudes crowding a city, that had been formerly deſolate. We therefore diſmiſs the ſecondary and eſtabliſh the primary idea, as denoting ſimple poſſeſſion.

Chap. lxiii. 9. "In all their diſtreſs he did not keep cloſe; nor did an angel from his preſence ſave them." Dr. Stock.

"In

" In all their afflictions he was afflicted, and the angel of his preſence ſaved them." Pub. verſ.

We are of opinion, that the remedy here offered ſhould have been given in the margin, leaving the text in its priſtine ſtate. Junius and Tremellius have kept by the ketub לא. " In all their affliction he was not an enemy; on the contrary,, the angel of his preſence (Chriſt) ſaved them."

V. 11. Where is he that placed in the midſt of them his holy ſpirit." Dr. Stock.

——" that put his holy ſpirit within him." Pub. verſ.

" In the midſt of them" is preferable to " him." This referring to Moſes, that to the whole body of Iſrael.

V. 12. " Cauſing to march at Moſes' right hand his glorious arm." Dr. Stock.

" That led them by the right hand of Moſes with his glorious arm." Pub. verſ.

This far tranſcends the public verſion: it renders unneceſſary the ſupplements *them* and *with*. Another ſenſe is brought in, and cloſer to the original. Jehovah undoubtedly led them; but this is not ſaid here. The objective caſe after מילך is the arm of glory, i. e. that power that accompanied, and gave full effect to the commands of Moſes.

V. 14. " As the herd deſcendeth to the glen, where the breeze of Jehovah refreſheth them, ſo didſt thou conduct thy people." Dr. Stock.

" As a beaſt goeth down into the valley, the ſpirit of the Lord cauſed him to reſt, ſo didſt thou lead thy people." Pub. verſ.

In the common tranſlation, the meaning is greatly obſcured. Although a compariſon is evidently intended, yet it does not appear. In the other verſion, the compariſon at once comes out and meets the eye. בהמה is a noun collective, denoting cattle in general. The herd, weary with climbing the ſides of the mountains during the day, deſcend at the cloſe to the vale, where the cooling breeze, ariſing from the current below, invites to reſt. As the term רוח *Ruach*, with reſpect to cattle, is the breeze; ſo to man, it is the ſpirit of Jehovah refreſhing his people in the cloſe of life.

V. 15, 16. " Look down from heaven and ſee ——— where is thy zeal and thy might. Doubtleſs thou art our Father,

Father, though Abraham knoweth us not." Dr. Stock. So alſo the Pub. verſ.

Both tranſlations, by rendering כי doubtleſs, have weakened the connection with the preceding. "Where is thy zeal," כי having a retroſpect to this ſeems a *ratio reddita*, and a pleading with the Deity for that protection which Abraham no longer could give. "Look down from heaven, and ſee, *for* thou art our father,"

Chap. lxiv. 4. "For never have men heard, nor perceived by the ear, neither hath the eye ſeen a God beſide thee, who *ſo* acteth for him that waiteth." Dr. Stock.

——"Neither hath eye ſeen, O God, beſides thee, what he hath prepared for him that waiteth for him." Pub. verſ.

The common tranſlation makes "God" the vocative, when it is evidently the objective caſe. "Eye hath not ſeen, O God, beſides thee," what he hath prepared, &c. What *He?* Did God ſee any being making this preparation. This is not the Heb. Eye hath not ſeen a God beſides the true God יעשה (the future here involves the relative *aſper* qui) who ſo acteſt. St. Paul has, inſtead of "*waiting*," τοις αγαπωσιν αυτον. This looks as if he had read in his copy למאחכי לו.

V. 5. "Behold thou waſt angry, for we have ſinned: a thing of nought were we of old, and we tranſgreſſed." Dr. Stock.

"Behold thou art wroth, for we have ſinned: in thoſe is *continuance*, and we ſhall be ſaved." Pub. verſ.

On the common verſion total darkneſs reſts. This ariſes from the term עולם being altogether miſunderſtood. In no part of Scripture, except this, is it rendered *continuance*. It is exceeding painful to ſee Scripture diſlocated and mangled, in order to extract another *reading*, ſuppoſed to be more ſuitable to the context. In Eccleſ. iii. 4. there is a verſe, which will ſet this expreſſion in its true light, and give a clear and conſiſtent meaning to the whole paſſage. "God," ſays Solomon, "hath made every thing beautiful in its time," or aſſigned period; and as many of the actings of God extend into eternity, Solomon adds, "ſo that man will not find out what God doeth from beginning to end." What then is done? "God puts in man's heart עולם, *a future world*;" and bids him look there for that beauty which, while time was, he could not diſcern. In applying this to the preſent paſſage, we ſay, the actings of God are his ways: "In thy ways they will

will remember thee." Theſe extend beyond time בחם עולם. "*In theſe*" ways "*is a future world*," i. e. a plan of appeaſing God, although juſtly angry; and by which plan, notwithſtanding "we have ſinned, we yet ſhall be ſaved."

Chap. lxv. 1. "I am enquired of by thoſe that had not aſked for me." Dr. Stock.

"I am ſought of thoſe that aſked not for me." Pub. verſ.

The common verſion ſeems to ſay what implies a contradiction, "that he was ſought by them that did not ſeek him." This inconſiſtency is avoided by rendering שאלו in the pluperfect, "that had not aſked for me."

V. 22. "And the work of their hands ſhall my choſen wear out." Dr. Stock.

"And mine elect ſhall long enjoy the work of their hands." Pub. verſ.

בלה never ſignifies *to enjoy*, but *to wear out*; and ſeems derived from בל *not*, i. e. a going into a negative ſtate of exiſtence; from the Chaldee form בלא ſeems to have been derived the Greek παλαιοω, *waxing old*.

In weighing the verſions of Dr. Lowth and Dr. Stock, much undoubtedly is due to the former, as being the firſt who had attempted a new and ſeparate tranſlation of this prophet, ſince the period of James I. From the Prælectiones de ſacra Poeſi Hebræorum, the public had anticipated the excellence of the later work, and were not diſappointed. Extenſive reading, correctneſs of judgment, acuteneſs of penetration, united, in comparing of MSS. detecting miſtakes of copyiſts, and by means of the Septuagint, Chaldee paraphraſes, and ancient verſions, reſtoring the genuine readings. Some paſſages Lowth has alſo pointed out, where words have been loſt, and, from the helps already mentioned, has ſupplied the omiſſion. Although deeply converſant in the Hebrew, and fully capable of ſelecting a word either ſimilar to, or perhaps ſuperior to the word propoſed to be changed, yet he very rarely propounded an emendation merely conjectural. Even where a letter, ſimilar in ſhape, is ſubſtituted by him in the room of another, the inſtances are few. The verſion itſelf is cloſe, nervous, and elegant, and, which in tranſlation is no common excellence, gives to it that figure and gait in our language which it has in the Hebrew. Perhaps the reader is now prepared to ſay, that ſuch a verſion, executed by ſo maſterly a hand, ſeemed to diſtance all competition, for a conſiderable time to come. To this we reply, by no means. No man, who comes with his

his free-will offering to the ſervice of the tabernacle, or the temple, is to be rejected. Of the merit of his predeceſſor's verſion, no one is more deeply ſenſible than Biſhop Stock himſelf. So much ſo, that it appears to have been his original deſign, in tranſcribing the Hebrew, merely to have accompanied it with Dr. Lowth's verſion, corrected where it ſhould appear neceſſary. "Corrections," ſays Biſhop Stock, "became more numerous than I had expected, till at length almoſt a new tranſlation aroſe."

Although Dr. Lowth keeps much to the arrangement of the Hebrew, yet in this we think the preference muſt be given to Dr. Stock. This he follows with a particular care, and the effect is a new energy and beauty; and the giving to the prophet a different appearance from what he has in the common tranſlation.

Like Lowth, Dr. Stock has exerted conſiderable labour in collating different readings, both from MSS. and old printed editions; and in a variety of paſſages, eliciting a ſenſe, which clears up what was ambiguous or dark in the common Hebrew. In ſome emendations Dr. Stock has been happy; in others, too quick in diſcarding an old, and adopting a new lection. Corrections, however they may ſeem ſuitable to the context, however deemed ſuperior to the preſent reading, yet, if totally unſupported by MS. or ancient verſions, ought to be given up. No inroad, in a caſe of this nature, ought to be made on the ſacred text. It was this religious awe which gave birth to the Keri, or marginal readings of the Jews. However uncouth, to them, the original text, or not yielding a ſenſe according with their ſentiments, ſtill they left the text or Ketib entire, and obtruded their readings no farther than the margin. "A tranſpoſition of words," ſays the judicious Bp. Horſley, "may ſometimes be allowed, and all liberties taken with the points; beyond this, conjecture is not to be truſted, leſt it make only a further corruption of what it pretended to correct. At the utmoſt, a conjectural reading ſhould be offered only in a note (and that but rarely), and the textual tranſlation ſhould never be made to conform to it." Preface to Hoſea, p. 38.

Biſhop Stock's verſion is by no means to be conſidered as an attempt to rival or to ſuperſede that of Dr. Lowth. Its differences or its excellence aroſe from accident, and formed no part of his original deſign. As he proceeded in the work of tranſlation, he thought only of exhibiting his own ſenſe; and differed from Lowth only, where he conceived a difference was juſtifiable. Both verſions exhibit a

cloſe,

cloſe, nervous, and manly ſtyle. That of Dr. Lowth may, by every claſs of readers, be peruſed with profit. Superadded to this, Dr. Stock invites the Hebrew ſcholar to inveſtigate and compare, by the Hebrew and the Engliſh meeting the eye on the ſame page; and may tempt even the careleſs to know ſomething of that language, in which the oracles of God originally were conveyed.

We ſhall here then conclude our review of this verſion of the firſt of the prophets. The learned and right reverend tranſlator diſplays an uncommon acuteneſs and ſagacity in the knowledge of the original Hebrew, ſo as to place in a clear light the genuine meaning of a variety of paſſages, which in the common verſion, by being miſtranſlated, are generally darkened to the ordinary reader. Here the prophet appears nearly in the ſame figure and attitude as in the Hebrew original. By following the Hebrew arrangement, and avoiding the unwieldy ſupplements of the old tranſlation, a new elegance adorns, and a new life and vigour animate the lines. A tolerable tranſlation of any claſſic owes much to the talents of the tranſlator; but Scripture, when you preſerve its own arrangement and rapid brevity, ſtill appears in undiminiſhed majeſty. To the divine, the ſkilful ſcribe of the kingdom of heaven, we particularly recommend this work. To him it will be of ineſtimable advantage. Admitted into the penetralia of the ſacred oracles, new tracks of inveſtigation, not ſuggeſted by the public verſion, will meet the view: new veins of ore will allure to dig further, and to extend the fruit of his induſtry, both for his own edification and that of his audience. Although the learned Prelate adheres to the Maſoretic punctuation, yet he is by no means enſlaved to it; but takes the liberty, when occaſion offers, of departing from it, and propoſing other readings more congenial to the context. In many places he very judiciouſly retains the language of the public tranſlation; and when he forſakes it, it is only to follow more cloſely the footſteps of the Hebrew, and to exhibit a more clear and connected ſenſe. The notes accompanying the tranſlation are excellent, and frequently perform the part of ſhort and entertaining comments. We admit, that there may be paſſages, which a future tranſlator, aided by a more extended acquaintence with Oriental literature, or by the light of ſubſequent events, may more fully develope: but this ariſes from the peculiar nature of the ſacred writings, which, while the world continues, will receive perpetual acceſſion of brightneſs; and in the flow of ages, myſteries are myſ-

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teries no more. The hand-writing on the wall, which the wiſe men of Babylon could neither read nor explain, is now plain to the leaſt in the kingdom of God.

From the viſions of ancient ages years have partly lifted up the veil: the time of the end is gradually approaching, and light is now breaking forth apace. The preſent Right Rev. tranſlator, by his labours, invites others to follow him in the ſame extenſive field, where treaſures that have eſcaped his ſearch may fall in their way, and reward their exertions. Like Henry Stephens, in his title pages, he leaves his *excudebat*, to intimate, not that he *has finiſhed*, but only that he *was finiſhing*: conſcious that imperfection muſt ſtill mark his performances.

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ART. IV. *Manual of Health; or the Invalid conducted ſafely through the Seaſons. To be continued occaſionally.* 12mo. 419. pp. Price 5s. Johnſon. 1806.

IN a dialogue between the author and a friend, which ſerves as an introduction to his remarks, he tell us "why, after all that from time immemorial has been written on this ſubject, by poets, orators, philoſophers, phyſicians; by multitudes who were neither this nor that; and by ſome who aſpired to combine more than one of theſe characters in their own perſon," he has ventured to give this Manual; and in ſome degree he unfolds the method he means to follow. Former writers on this ſubject have failed in gaining attention to their precepts, by coming too abruptly to the matter; by deſcanting on the advantages of health, and a good conſtitution, truths ſo obvious that they do not detain the attention of the reader. "What is at once comprehended, is apt to paſs at once out of the mind; ſo that a propoſition ſtands but a poor chance of being incorporated with the maſs of thought, and feeling, unleſs it make a ſort of taſk for the brain." What then is to be done? Are the people to be left without a guide? Not ſo, the friend ſays, if inſtead of calling health a bleſſing, and the acquiſition of it a duty, a term ſufficient of itſelf to frighten away all modern readers, it were to be repreſented as an accompliſhment, without which no one muſt hope to ſhine in the circles of faſhion, the attraction would be then irreſiſtible, and the writer, who ſhould ſo treat the ſubject, might

might expect his books to become the companion of all, who pretended to be in the ton. In acquiring this accomplishment, the author says, they would also obtain, what is thought infinitely superior to health, and by many imagined to be incompatible with its delicacy. But this quality, so much sought for, and so little understood, is in fact only to be found conjoined with a firm and vigorous constitution. "Some years ago," he adds, by way of illustration, "there appeared upon the Continent a tract, called *legal Despotism*, upon which it was remarked, that the words of the title howled with affright, at finding themselves coupled together. In numerous instances, it is quite as fair to impute to the diseased and the delicate the same mutual intolerance of each others society."

Having settled this point, the author proceeds to treat of sensibility, a term not less misunderstood than delicacy. It is by no means true, he observes, that the sickly and valetudinary have the greatest portion of sensibility, as is pretty generally supposed; on the contrary, a high degree of sensibility seems to mark the perfection of the human machine, and to be the exclusive portion of the sound and healthy. In proof of this, he produces numerous facts from the history of uncultivated and savage hords of nations. Where shall we find, he says, the senses of seeing, smelling, hearing, more acute and alive than among many, probably the greater part of the individuals among these people; or where persons, who sooner take fire, should any indignity be offered to them? The lady who swoons on the sudden shutting a door, or is thrown into an agitation by the sound of a hair-pin falling on the ground is not more susceptible than these savages. It is true, they differ in the manner of expressing their sensibility, their love or their hatred being infinitely more intense, than it is found to be among more polished people; though among them, there are a sufficient number of instances to show, that a high degree of sensibility is not unfrequently coupled with as high a degree of talent and genius, of which the author gives various examples, concluding with the following: "Italy, among her sons, offers us Petrarch, the fine fibres of whose heart swung tremulous to the breath of every impression, like the branches of the weeping willow; while his understanding covered districts, like the Banyan; and in principle, he stood erect as the sturdy oak." We cannot say we are enamoured of the author's simile, or with his so frequent introduction of metaphorical and figurative language; but he meant to write on the subject in a style

and manner different from any of his predeceſſors. This he has certainly done, but not, we think, with much proſpect of being more uſeful. There are, however, many ingenious and uſeful obſervations ſcattered through the volume, but not ranged in order. From theſe we ſhall ſelect a few, that ſeemed moſt pertinent. The cauſes of diverſity of temperament are to be ſought for in the habits or modes of living. This is exemplified by taking a view of "the report of a late medical commiſſion on the Conſcripts at Paris," p. 127. The more open and airy parts of the city produced a tall and healthy ſet of men; but the parts of the city, where the ſtreets were narrow and damp, ſcarcely admitting the rays of the ſun, and the people numerous and crowded, ſent a diminutive, feeble, and diſeaſed race of men. He is of opinion, that the nervous, or feeble, ſenſitive temperament, with the conſequent diſeaſes, have increaſed to a very great degree within the laſt half century. During this time, a remarkable alteration has taken place in our mode of living. The people driven from the country by conſolidating farms and other cauſes, have been compelled to ſeek their living in large towns and cities, where they breathe an air ſaturated with animal effluvia. The rooms we inhabit are covered with carpets, and rendered almoſt impervious to the external air; this, with the cuſtom of drinking tea, have contributed very much in debilitating our frames, and inducing nervous affections. To theſe the author adds, too cloſe attention in young females in acquiring a knowledge of muſic and drawing. "Woe be to the daughter early devoted to the ſervice of thoſe ſevere divinities the Graces, fol. 142. Senſibility is increaſed, force diminiſhed. How ſhall ſhe be pinched by cold and hunger! By what legions of apothecaries and doctors, and blue devils, is ſhe devoted to be ever afterwards haunted," &c. The prevention or cure of nervous debility is to be obtained by adopting early hours, both for riſing and going to reſt, uſing a temperate diet, and taking daily exerciſe in the open air.

In the next ſection, the author conſiders the climate of this country, and the complaints induced by the frequent changes in the temperature of the atmoſphere. Among theſe, catarrh or cold, which, he obſerves, when neglected, frequently leads to ſpurious peripneumony, to aſthma, dropſy of the cheſt, or conſumption, is moſt prominent. Colds are not to be neglected, even when moſt mild. They may often be ſtopped, the author ſays, in the ſpace of a few hours, by the application of ſome powerful ſtimulant

to the ſauces, ſuch as brandy, ginger, capſicum; but thoſe who adopt this plan muſt lay their account with having their throats ſharply ſtung; nor muſt they deſiſt too ſoon, under peril of a return of the cold," p. 192. The remainder of his directions muſt not be ventured on without the advice of ſome profeſſor in medicine, to whom he refers the patients. For coldneſs of the hands, feet, knees, or crown of the head, when bald, the author recommends poultices, with flour of muſtard one part, bran ſix parts. They muſt take care not to let them continue on the ſkin long enough to occaſion bliſters. Then follow directions for diet and clothing. Weakly perſons ſhould not take tea for their breakfaſts, or ſhould take with it eggs, ham, or any other kind of meat; and they ſhould not caſe themſelves in flannel, which keeps them in a continued bath, and increaſes their weakneſs; on the other hand, during the ſevere and froſty ſeaſon, they ſhould generally keep themſelves at home, the powers of the conſtitution not being ſufficient to reſiſt ſo powerful an agent. The author thinks the ſaying, nine taylors make a man, was probably correct in early times, when they were almoſt the only men, whoſe employment kept conſtantly under cover. The author wiſhes there were in England aſylums for the feeble and aged, ſimilar to the Retraite de la Vielleſſe à Chaillot, of which the account is ſo curious and intereſting, that our readers will not be diſpleaſed, we preſume, to have it laid before them.

"Perine, once a religious eſtabliſhment, lies in a healthy agreeable ſituation. It was provided with ſpacious gardens for the accommodation of its recluſe inhabitants, and a few years ago was purchaſed, together with ſome contiguous premiſes, upon the following ſpeculation. Every perſon, of whatever ſex or ſtation, on advancing the ſum of 1080 francs, in any inſtalments, beginning not later than at 40 years of age, acquires the right of reception at 70, or at any other age, (provided the ſubſcriber be incapacitated for maintaining himſelf) not earlier than ten years after ſubſcribing, he is to be maintained without further expenſe for the remainder of his life. The ſum may be accumulated by contributions at the rate of a ſous a day for 60 years.

"The way of living reſembles in every reſpect that in families of middle ſtation. Each inhabitant has his own room and attendance for every abſolutely neceſſary purpoſe. They dine twelve at a table, the managers placing together thoſe of the ſame condition, and, as much as poſſible, thoſe to whom the ſociety of each other is agreeable. The dinner conſiſts of ſoup, beef, and ſome other diſh. In the evening they have a meal of fruit and paſtry. Every man has a bottle of wine a day, every female half a bottle,

a bottle, and with it as much of the fineſt bread as they chooſe. Travellers, who have been preſent at one of theſe dinners, have found every thing perfectly comfortable and well regulated. Madame Gloux, a very amiable and ſenſible woman, who with M. Bhailla is engaged in the enterprize, goes from table to table, ſaying ſomething obliging to each of her gueſts. She is the univerſal object of their adoration; and of the hundred ſeniors already aſſembled under her hoſpitable roof, in 1803, there was not one, who had not ſhed tears of heart-felt gratitude for her attention to their happineſs.

"Each inhabitant may go out and receive viſits juſt as at home. It is only required, that there be no breach of good order and decorum. There is a common room, where they may amuſe themſelves with reading the journals, or converſation. When the proprietors wiſh to diſtinguiſh any of their boarders, they invite him to coffee in the evening; and this is the higheſt honour to which the good old people aſpire.

"In the middle of the houſe is a chapel, with regular ſervice. Rooms are appropriated for the ſick; and convaleſcents have a private garden. The proprietors allow, that, notwithſtanding the riſe of the articles of proviſion after the terms were fixed, and ſome other drawbacks, the undertaking brought in a conſiderable profit. This ariſes in part from the number of ſubſcribers, who have died before, or ſoon after admiſſion." P. 249.

There appears nothing here to diſcourage imitation. To the phyſician, ſuch an aſſemblage of elderly people would be particularly intereſting, as it would enable him to aſcertain a variety of important facts, relative to that period of life.

Such a plan, we cannot help thinking, might be advantageouſly adopted in every town in this kingdom. How much aſylums of the kind are wanted is evinced by the number of candidates who offer, whenever vacancies occur in our alms-houſes, to which theſe bear ſome reſemblance; but are ſuperior, inaſmuch as the inmates would have a conſciouſneſs, that the repoſe they enjoyed was the fruit of their induſtry and frugality. Under the article climate, the author curſorily runs over the diſeaſes incident to the different ſeaſons of the year, dropping occaſional obſervations that are well deſerving of attention; he concludes this part with a promiſe of another volume next year, "that ſhall be provided with a dictionary of medical nonſenſe, addreſſed to the patients of thoſe mortals, who are ſo ſpirited as to undertake to reſtore health to the body, of which they have never ſtudied the functions, and ſo generous as to take nothing for their trouble, except every now and then the

life of one, who commits himſelf to their hands." The author is every where ſevere againſt pretenders to medical knowledge, and does not ſpare the ladies on that ſcore; indeed, he is equally ſevere againſt his brother phyſicians, for ſuch he intimates he is.

In the remaining ſections, he gives his thoughts on the faſhionable watering places, and cenſures, with no ſmall degree of aſperity, the practice ſo common among phyſicians, of ſending to them patients in the laſt ſtages of conſumption, and other fatal diſeaſes. Indeed he ſeems ſtrongly inclined to believe, that the powers of the waters have been much overrated; and that patients are put to great inconvenience and expence, for what might often be obtained with facility at home; an opinion which ſeems daily gaining ſtrength. The benefit a few of the perſons, who viſit theſe ſcenes of diſſipation, obtain, may rather be aſcribed to change of ſcene and modes of living, than to any ſpecific property either in the air or water.

From the extenſive view we have taken of this little volume, our readers will ſee it contains, amidſt much eccentricity, a body of information, which may be advantageous both to the ſick and their phyſicians.

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ART. V. *A Chronological Hiſtory of the Voyages and Diſcoveries in the South Sea or Pacific Ocean. Part II. From the Year* 1579, *to the Year* 1620. *Illuſtrated with Charts and other Plates.* By James Burney, Captain in the Royal Navy. 482 pp. Price 1l. 14s. G. and W. Nicol.

A Detailed account of the firſt volume of this intereſting and important work will be found in our 23d volume, p. 461. To this we refer the reader, for a deſcription of the author's method, ſyſtem, and object. We have only therefore, at preſent, to enumerate the ſpecific ſubject of each chapter, and, as in juſtice we are bound, to exhibit a ſpecimen of more curious articles; premiſing, that throughout, the author's geographical obſervations are entitled to the moſt ſerious attention, indicate a moſt comprehenſive knowledge of the ſubject he diſcuſſes, and diſplay great ſagacity and judgment.

The preſent volume conſiſts of twenty-one chapters, with an appendix, containing two moſt curious articles.

CHAP. I. The voyage of Pedro Sarmiento de Gamboa, from

from Peru to the Strait of Magalhanes, and thence to Europe.

CHAP. II. Expedition of Pedro de Sarmiento to fortify the Strait of Magalhanes. Ill conducted voyage and return of two Engliſh ſhips under Edward Fenton and Luke Ward. Spaniſh colony founded in the Strait. Diſtreſſed condition of the colony.

CHAP. III. Notice of Formoſa. Navigation of Franciſco de Gualle or Gali, from New Spain to the Philippines, and from Macao to New Spain.

CHAP. IV. Voyage of Robert Witherington and Chriſtopher Liſter from England, intended for the South Sea.

CHAP. V. Voyage of Thomas Cavendiſh round the world.

CHAP. VI. Voyage of Andrew Merick to the Strait of Magalhanes.

CHAP. VII. Second voyage of Mr. Cavendiſh.

CHAP. VIII. Brief review of various reports concerning the diſcovery of a North Weſt paſſage to the Pacific Ocean. Doubtful relation of a voyage by Juan de Fuca. Reports of the diſcovery of iſlands named Fontacias.

CHAP. IX. Voyage of Sir Richard Hawkins to the South Sea.

CHAP. X. Second Voyage of Alvaro de Mendana.

This is a very curious voyage of diſcovery, and was diſtinguiſhed by the firſt knowledge of Santa Cruz. A ſpecimen is ſubjoined:

"The Adelantado determined upon ſettling a colony at the iſland Santa Cruz, and la Gracioſa Bay ſeemed a ſituation favourable for ſuch a purpoſe. On the 23d of the month, the Maeſtre de Campo was ſent with a number of ſoldiers to fix on a ſpot for the foundation of a town, and one was choſen near a good ſtream of freſh water, and they began to clear the ground. Several of the ſoldiers, however, diſapproved of the place, which they thought would be unhealthy; and ſome among them, who were married people, went on board to complain to the Adelantado of the choice made by the Maeſtre de Campo, and to deſire that they might have one of the Indian towns for their ſettlement, which, as the houſes were ready built, and the ſituation had been inhabited, they thought would be preferable to ground newly cleared. The Adelantado went on ſhore to examine the place, with which he was not well pleaſed, and would have given a preference to a level point of land nearer to the entrance of the harbour; but finding the greater part of the ſoldiers to be of the ſame inclination with the Maeſtre de Campo, and that they had already made ſome progreſs in their work, he

allowed them to proceed. Accordingly the ground was cleared, and the houſes were in a ſhort time built.

" Many among the natives muſt have regarded this ſettlement as an invaſion of their country; nevertheleſs, whilſt the work was carried on, Malopé continued to be the friend of Mendana, and the new town was ſupplied by people from the country, who daily came to diſpoſe of their proviſions; a beneſit which the Spaniards, no doubt, derived from having choſen ground before unoccupied for the ſite of their new eſtabliſhment, and by which no perſon's poſſeſſions were diſturbed.

" Affairs were in this ſtate, not unfavourable to the views of Mendana, when ſome of the Spaniſh ſoldiers, in what manner inſtigated does not appear, killed the venerable chief Malopé, and two or three other iſlanders, with whom the Spaniards were then at peace. Thus lightly and unworthily was bereaved of life, a prince who was found by the European diſcoverers in the peaceable enjoyment of the affection and reſpect of his people: 'Malopé, the Indian friend of the Adelantado, from whom the Spaniards had received ſo much kindneſs.' 'Malopé,' ſays Quiros, 'our greateſt friend and lord of the iſland!' His death was greatly lamented, and with much reaſon, by all the Spaniards, except the aſſaſſins, and eſpecially by the Adelantado. As to the natives, they were inconſoleable. They wept aloud for his loſs, and mourned inceſſantly, both in public and in private, many days. Whilſt Malopé lived, it may be ſaid, that among the iſlanders, the Spaniards had both friends and enemies; but after his death, one ſentiment was general, and they all thirſted for vengeance. The firſt conſequence which was ſeverely felt by the Spaniards, was the ſtoppage of all ſupplies of proviſions and refreſhments. Mendana, ever ready to puniſh the aggreſſions of the Indians, found too late the evil of not reſtraining his own people. The guilty authors of this misfortune were puniſhed with death, which example it was hoped would mitigate the reſentment of the iſlanders, but they remained irreconcileable.

" On Sunday, the 8th of October (with ſuch rapidity had theſe events taken place) the Maeſtre de Campo and the ſtandard-bearer were put to death, and likewiſe Tomas de Ampuero was condemned by lot and executed for ſedition and conſpiring to abandon the infant ſettlement. With the want of refreſhments, and with vexation and mortification at what had paſſed, the Spaniards became diſpirited; wet weather likewiſe ſet in, which added to the natural moiſture of a new cleared ſituation, rendered their habitations uncomfortable and unhealthy. All theſe cauſes combining, produced diſeaſes, and they were unprovided with proper medicines. In a ſhort time many of the Spaniards died, and the Adelantado was among the number of the ſick.

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" The 17th, the moon roſe totally eclipſed. On this day, the Adelantado, being reduced by his diſeaſe to great extremity, made his will. The powers with which he was veſted authoriſed him to chooſe his ſucceſſor, and he appointed his wife, Doña Yſabel Berreto, to ſucceed him in the command, as Governeſs of the Armada: Don Lorenço Berreto was named (under the Governeſs) for Captain General.

" The next day, October the 18th, the Adelantado died, being in his 54th year.

" The name of Alvaro de Mendana ranks high as a diſcoverer: to this celebrity he is entitled, inaſmuch as every man whom fortune favours is entitled to her gifts. His merits as a navigator, or as a commander, have not contributed towards rendering him conſpicuous, and it is remarked in Figueroa, that his death was lamented only by his relations and his favourites. He was buried with the honours due to his rank, at the church of the new town.

" Don Lorenço, being general, ſent a boat with twenty ſoldiers, one morning before day-light, along the ſhore to another part of the bay, in hopes of ſurpriſing and taking ſome of the young natives, intending to have them inſtructed in the Spaniſh language, that they might be made to ſerve as interpreters. The motions of the Spaniards, however, were obſerved by the natives, who prepared an ambuſh, and when they landed, ſhot a flight of arrows, by which eight were wounded. The natives purſued their advantage with reſolution, and the Spaniards were obliged to retreat by land as well as they were able, towards the Camp, or Spaniſh Town, from whence Don Lorenço marched with all his people to their aſſiſtance. Six more of the Spaniards were wounded, and among them Don Lorenço in the leg. The iſlanders had made ſhields ſimilar to thoſe uſed by the Spaniards, with which they endeavoured to ſhelter themſelves from the muſquetry. Skirmiſhes took place every day, in which the natives aimed all their arrows at the legs or faces of their enemies, which were the only parts unprotected by armour.

" Don Lorenço diſpatched the frigate to ſearch once more for the Almiranta, this being the third time ſhe was ſo employed. The captain of the artillery, who was ſent with the command, diſcovered no ſigns of the miſſing ſhip. He landed on one of the iſlands among the reefs, to the northward of Santa Cruz, where he 'caught' eight young men, natives, and 'found' ſome large pearl oyſter ſhells in the houſes of the inhabitants, with which he returned to the Capitana.

" At Santa Cruz a party of the Spaniards ſurprized, and made priſoners, three native women with ſix children. This incident was managed by Don Lorenço to much advantage, and a gleam of ſucceſs ſeemed to brighten the proſpects of the colony. The

huſbands and relations of the captives were allowed to viſit them, a permiſſion of which they gladly availed themſelves; others of the natives afterwards joined them in making interceſſion for the releaſe of the women and children. This boon was granted to their intreaties, and was acknowledged by them with thankfulneſs.

" This was a ſtep towards reconciliation, and farther progreſs would not probably have been difficult; but a new misfortune befel the Spaniards, which determined the fate of their colony. The wound which the General, Don Lorenço, had received in his leg, though at firſt not ſuppoſed dangerous, grew worſe, and confined him to his room, where he was ſeized with ſpaſms, and died on the 2d of November, much regretted. Nearly at the ſame time the Vicar and one of the other prieſts died.

" The Governeſs of the fleet, bereft of ſo many ſupports, was wholly diſcouraged from proceeding in the plans which her huſband and brother had formed, and it was ſoon reſolved that the ſettlement ſhould be abandoned. The ſick people were firſt ſent on board, and with them the Governeſs embarked. Some ſoldiers were left in the town only till the ſhips completed their water. By the 7th, every perſon was embarked: Figueroa remarks, 'thus putting a bad end to this good enterpriſe, which was miſmanaged a thouſand ways, and eſpecially in its not having been undertaken on the account of his Majeſty, whoſe countenance is eſſential to the execution and ſupport of ſuch attempts.' " P. 160.

CHAP. XI. The ſhip San Auguſtin wrecked on the Weſtern coaſt of North America. Expedition of Sebaſtian Vizcaino to California.

CHAP. XII. Voyage of five ſhips of Rotterdam, under the command of Jacob Mahu and Simon de Cordes to the South Sea.

CHAP. XIII. Voyage of Olivier Van Noort round the World.

This alſo is a moſt curious and intereſting narrative, of which the following is a part. Concerned indeed are we to aſſirm, that the journal of the voyage is diſgraced with more examples of wanton barbarity than have on any occaſion occurred to our reading.

" On the ſmalleſt of the two Penguin Iſlands (which is the Northernmoſt), ſome natives were ſeen, and two boats were ſent to them from the ſhips. As the boats drew near, about forty natives, who were collected on a high cliff, made ſigns to the Hollanders not to advance, and threw to them ſome penguins from the cliff, imagining that the purpoſe of their coming was to get

get a ſupply of thoſe birds *. Finding, however, that the ſtrangers would not be ſo deterred, and that they continued to approach, they ſhot arrows at them. The Hollanders fired their muſquets, and the natives being driven from the cliff, fled for refuge to a cavern in the ſide of a hill, where it ſeems they had before placed their women and children. The Hollanders, having landed, followed the natives, and determined to enter their place of retreat. The ſteepneſs of the ground rendered the cavern difficult of acceſs, and the entrance was defended by the natives with bows and arrows; but it did not afford protection againſt the fire-arms of the aſſailants, who uſed them with the moſt unrelenting ferocity, and without remorſe perſiſted in their purpoſe; receiving no other hurt than three or four of their number being wounded with arrows. The natives, notwithſtanding the inferiority of their arms and the dreadful havock made among them, continued to fight in defence of their women and children with deſperate and undiminiſhed courage; and not before the laſt man of them was killed, did the Hollanders obtain entrance. Within the cavern they found a number of miſerable women and children lying one upon the other, the mothers having formed barricades of their own bodies to protect their children from the muſquetry; and many, both of the women and children, were killed or wounded.

"This deed, which no epithet can adequately characteriſe, ſeems to have been the effect of a blind undiſtinguiſhing thirſt of revenge for the death of the three men killed by the natives at Port Deſiré. In the original account †, the whole tranſaction is calmly related without any remark or a ſingle term expreſſive of compunction or pity.

"The tribe thus exterminated (for ſo in effect it was, the part remaining being ſo utterly defenceleſs and unprotected) were people nearly of the ſame ſtature as the common people in Holland, and the men were remarked to be broad and high cheſted. From among the children, four boys and two girls were taken on board the ſhips and kept. One of the boys afterwards learned to ſpeak the Dutch language; and from him it was underſtood, that the name of the tribe from whence he ſprung was Eroo, and of the country which they inhabited, Coſſi: the iſland on which the Hollanders found them he ſaid was named Talke, which ſignified in the language of his country,

* "*Cumque pinguinarum auferendarum cauſâ Hollandos adventare cenſerent, pinguinas aliquot deſuper in ſcaphas eorum conjecerunt.*' 'And as they thought the Hollanders came for the ſake of procuring penguins, they threw ſeveral from above into the boats.' *De Bry, Additament, Novæ Partis Americ.* Explanatory text under Plate VII."

† "*Deſcr. du Penible Voyage*, p. 15."

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an oſtrich: the other iſland he called Caſtemme; an animal ſuppoſed to be the Guanaco, he called Coſſoni; a Penguin, Compogre; and ſome other bird, Oripogre. The ſkins of theſe birds they dreſſed as neatly as an European furrier could have done. From the ſame boy they learnt that the people of his country dwelt in caverns dug in the earth; and that the natives lived in tribes. He named four tribes beſide his own; i. e. the Kémenites, the place of whoſe habitations was named Karay; the Kennekas inhabitants of Karamay; the Karaike tribe, inhabiting a place named Morine; the people of theſe three tribes were of the ſame ſtature as thoſe of the Enoo tribe; but a race living farther within the country, who were named Tiremenen, and their territory Coin, were 'great people like giants, being from ten to eleven feet high; and they came to make war againſt the other tribes, whom they reproached for being eaters of oſtriches.' This ſlender portion of unimportant information was the only benefit the Hollanders derived from the extermination of the unfortunate tribe of Enoo *." P. 213.

CHAP. XIV. Spaniſh ſhip ſeized by the natives of the Ladrone Iſlands. Voyage of Sebaſtian Vizcaino, to examine the Weſtern coaſt of California, and the continuation of the coaſt northward.

CHAP. XV. Concerning the navigation from New Spain to the Philippines, and the return from thence to New Spain: and of the iſlands Rica de Oro and Rica de Plata.

CHAP. XVI. Preliminary to the Diſcoveries of Pedro Fernandez de Quiros.

CHAP. XVII. Voyage of Pedro Fernandez de Quiros.

This voyage has invariably been eſteemed one of the moſt celebrated made by the Spaniards in the South Sea ſince the time of Magalhanes. It is exceedingly intereſting, and well deſerves particular notice.

"They arrived at Santa Maria on the 27th. This iſland appeared very populous: and on the higher grounds fires were lighted, which the Spaniards believed were meant as ſignals to them of peace and invitation. This conjecture ſeemed confirmed by ſome of the inhabitants coming unarmed in their canoes to the ſhips. Quiros was encouraged by theſe appearances to ſend the zabra and the boat of the Capitana to examine if there was anchorage, and likewiſe with the intention of improving the amicable diſpoſition manifeſted by the natives. To ſucceed in

* "In the account of the Voyage of the five ſhips of Rotterdam, it has been related (p. 202), that Sebald de Weert ſtopped at this iſland, between ſix and ſeven weeks after Van Noort ſailed from it, and found there one of the Enoo women."

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the latter of theſe objects, however, required a degree of patience and management, which the leaders of this expedition ſeem neither to have poſſeſſed nor underſtood.

"Many of the inhabitants of the iſland were at the ſea ſide expecting the arrival of the Spaniards; and when the boat of the Capitana drew near, an iſlander, who wore bracelets made of hogs tuſks on his arms, and from his appearance, was ſuppoſed to be one of their chiefs, 'calling to the Spaniards with ſigns of peace, boldly entered into the water, and without fear ſwam to the boat.' This man the Spaniards took by force into their boat; and he was kept a priſoner to be carried on board the Capitana, that he might be regaled and cloathed, 'as by theſe means,' ſays Torquemada, 'it would be eaſy to negociate a peace with them, which was ſo important to their plans.' Another iſlander was at the ſame time, and for the ſame purpoſe, decoyed from a canoe into the zabra. Thus, in the indulgence of a reſtleſs and puerile impatience, it was expected, that the friendſhip of the natives would be obtained, as if men were to be teazed and tormented into good will.

"The priſoner in the zabra was a ſtrong man, and ſtruggled hard to recover his liberty; for which reaſon it was thought neceſſary to ſecure him with a chain, which was faſtened to his leg with a padlock. Night was approaching, and the zabra and the boats departed from the ſhore towards the Capitana, which was then more than three leagues diſtant from the land. Before they reached the ſhip, one of their intended gueſts, the man in the zabra, broke the chain which held him, and threw himſelf into the ſea. At this time it was dark, and it was therefore judged needleſs to purſue him. The other native was carried on board the Capitana, and Quiros endeavoured with ſpeeches to ſoothe and comfort him; but to prevent him from doing as the other iſlander had done, and to ſecure him that he might the next day be treated with honours and returned to his countrymen, he was ſet in the ſtocks *(en el cepo)*.

"About ten o'clock at night, the Capitana having drawn nearer to the land, the ſeamen, who had the watch on the forecaſtle, called out that they heard voices, and the ſound was ſoon diſcovered to proceed from ſome perſon ſwimming in the ſea. This proved to be the iſlander, who had broken the chain, and whoſe ſtrength, from his leg being encumbered with a padlock and part of the chain, was at this time nearly exhauſted. He was taken into the ſhip, and Quiros enjoyed the gratification of ſhowing his hoſpitality to both his gueſts, who were fed and lodged together for the reſt of the night. The next morning Quiros cauſed them to be magnificently clothed with garments of coloured taffety; their hair and beards were clipped, and the ſhip's boat carried them to the ſhore. The Chief, after he landed, ſent to the boat ſome hogs, plantains, potatoes, yams,

and

and fruits, among which there was one 'in ſhape like a fig, very red in colour, and of a ſweet ſcent.' Others of the natives, who did not ſo well reliſh the mode in which the Spaniards adminiſtered their hoſpitality, ſhot arrows at the boat, and wounded one of the men. This, however, was not done where the Chief was landed, but at another part, about a muſket ſhot diſtant." P. 295.

CHAP. XVIII. Voyage of Admiral Joris Spilbergen round the World.

CHAP. XIX. Voyage of Jacob le Maire and Wilhelm Cornelisz Schouten round the World.

CHAP. XX. The ſame continued.—The ſituations of the diſcoveries of Le Maire and Schouten.

CHAP. XXI. Firſt certain knowledge obtained of the Great Terra Auſtralis. Expedition of Bartolomé Garcia de Nodal and Gonçalo de Nodal to examine Strait Le Maire.

APPENDIX.

No. I. Relation of Luez Vaez de Torres, concerning the diſcoveries of Quiros, as his Almirante. Dated Manila, July 12th, 1607.

This is a tranſlation by Mr. Dalrymple of a Spaniſh manuſcript in his poſſeſſion, of which the ſubjoined extract is a ſpecimen:

"Diminiſhing our latitude from hence half a degree, we ſaw a low iſland with a point to the SE full of palms: it is in 18° ½ S. We arrived at it. It had no anchorage. We ſaw people on the beach: the boats went to the ſhore, and when they reached it, they could not land on account of the great ſurf and rocks. The Indians called to them from the land: two Spaniards ſwam aſhore: theſe they received well, throwing their arms upon the ground, and embraced them, and kiſſed them in the face. On this friendſhip, a chief among them came on board the Capitana to converſe, and an old woman, who were cloathed and other preſents were made to them, and they returned aſhore preſently; for they were in great fear. In return for theſe good offices, they ſent a heap, or locks, of hair, and ſome bad feathers, and ſome wrought pearl oyſter ſhells: theſe were all their valuables. They were a ſavage people, mulattoes, and corpulent: the arms they uſe are lances, very long and thick. As we could not land, nor get anchoring ground, we paſſed on ſteering WNW.

"We went in this direction from that iſland, getting ſight of land. We could not reach it from the firſt, on account of the wind being contrary and ſtrong with much rain: it was all of it very low, ſo as in parts to be overflowed.

"From this place in 16° ½ S, we ſtood NWbN to 10° ¼ S.

In

In this ſituation we ſaw an iſland, which was ſuppoſed to be that of San Bernardo, becauſe it was in pieces: but it was not San Bernardo from what we afterwards ſaw. We did not find anchoring ground at it, though the boats went on ſhore to ſearch for water, which we were in want of, but could not find any: they only found ſome cocoa-nut trees, though ſmall. Our commander ſeeing we wanted water, agreed that we ſhould go to the iſland Santa Cruz, where he had been with the Adelantado Alvaro de Mendana, ſaying we might there ſupply ourſelves with water and wood, and then he would determine what was moſt expedient for your Majeſty's ſervice. The crew of the Capitana at this time were mutinous, deſigning to go directly to Manila: on this account he ſent the chief pilot a priſoner on board my ſhip, without doing any thing farther to him or others, though I ſtrongly importuned him to puniſh them, or give me leave to puniſh them, but he did not chuſe to do it; from whence ſucceeded what your Majeſty knows, ſince they made him turn from the courſe [voyage], as will be mentioned and he has probably ſaid at your Majeſty's court.

"We ſailed from the above iſland W b N, and found nearly a point Eaſterly variation. We continued this courſe till in full 10° S latitude. In this ſituation we found a low iſland of five or ſix leagues, overflowed and without ſoundings: it was inhabited, the people and arms like thoſe we had left, but their veſſels were different. They came cloſe to the ſhip, talking to us, and taking what we gave them, begging more, and ſtealing what was hanging to the ſhip, throwing lances, thinking we could not do them any harm. Seeing we could not anchor, on account of the want we were in of water, our commander ordered me aſhore with two boats and fifty men. As ſoon as we came to the ſhore they oppoſed my entrance without any longer keeping peace, which obliged me to ſkirmiſh with them. When we had done them ſome miſchief, three of them came out to make peace with me, ſinging, with branches in their hands, and one with a lighted torch, and on his knees. We received them well, and embraced them, and then cloathed them, for they were ſome of the chiefs; and aſking them for water, they did not chuſe to ſhew it me, making ſigns as if they did not underſtand me. Keeping the three chiefs with me, I ordered the ſerjeant with twelve men to ſearch for water, and having fallen in with it, the Indians came out on their flank and attacked them, wounding one Spaniard. Seeing their treachery, they were attacked and defeated without other harm whatever. The land being in my power, I went over the town without finding any thing but dried oyſters and fiſh, and many cocoa-nuts, with which the land was well provided. We found no birds nor animals except little dogs. They have many covered embarkations, with which they are accuſtomed to navigate to other iſlands, with latine ſails

made curiouſly of mats; and of the ſame cloth their women are clothed with little ſhifts and petticoats; and the men only round their waiſts and their obſcene parts. From hence we put off with the boats loaded with water; but by the great ſwell we were overſet with much riſk of our lives; and ſo we were obliged to go on without getting water at this iſland. We named it Matanza.

"We ſailed in this parallel thirty-two days. In all this route we had very ſtrong currents and many drifts of wood and ſnakes, and many birds; all of which were ſigns of land on both ſides of us. We did not ſearch for it that we might not leave the latitude of the iſland of Santa Cruz, for we always ſuppoſed ourſelves near it; and with reaſon, if it had been where the firſt voyage when it was diſcovered had repreſented; but it was much further on, as by the account will be ſeen. So that about 60 leagues before reaching it, and 1940 from the city of Lima, we found a ſmall iſland of ſix leagues, very high, and all around it very good ſoundings; and other ſmall iſlands near it, under ſhelter of which the ſhips anchored. I went with the two boats and fifty men to reconnoitre the people of this iſland: and at the diſtance of a muſket ſhot ſeparate from the iſland, we found a town ſurrounded with a wall, with only one entrance, without a gate. Being near with the two boats, with an intention of inveſting them, as they did not by ſigns chuſe peace: at length their chief came into the water up to his neck, with a ſtaff in his hand, and without fear came directly to the boats, where he was very well received, and by ſigns which we very well underſtood, he told me, that his people were in great terror of the muſkets, and therefore he entreated us not to land, and ſaid that they would bring water and wood if we gave them veſſels. I told him that it was neceſſary to remain five days on ſhore to refreſh. Seeing he could not do no more with me, he quieted his people, who were very uneaſy and turbulent, and ſo it happened that no hoſtility was committed on either ſide. We went into the fort very ſafely; and having halted, I made them give up their arms, and made them bring from their houſes their effects, which were not of any value, and go with them to the iſland to other towns. They thanked me very much: the chief always continued with me. They then told me the name of the country: all came to me to make peace, and the chiefs aſſiſted me, making their people get water and wood and carry it on board the ſhips. In this we ſpent ſix days." P. 468.

No. II. Information collected from the natives of iſlands in the South Sea, by Pedro Fernandez de Quiros, in 1606, and inſerted by him in his memorials, concerning undiſcovered lands, ſituated in the neighbourhood of the Auſtralia del Eſpirit Santo.

After

After the analyſis and extracts found above, it ſeems ſuperfluous to deſcant on the intereſt and importance of theſe volumes. The part of the author's plan, which relates to the South Sea, will be compriſed in a third volume. This we ſhall be anxious to ſee, earneſtly hoping that Captain Burney will be encouraged to proceed in his more enlarged plan, of which this already executed forms but a ſmall portion. It is a truly national work. Perhaps the charts and plates ſhould have been executed with greater elegance; ſome of them indeed are too indiſtinct. The whole work, when completed, will be one of the moſt valuable and curious compilations of the kind that any country has produced.

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ART. VI. *A Speech on the Character of the Right Hon. William Pitt, delivered in Trinity College Chapel, Cambridge, Dec.* 17, 1806, *being Commemoration Day. By William Edward Pretyman Tomline.* 4to. 24 pp. Cambridge, printed; Evans, &c. London. 1806.

WE ſeldom remember to have ſeen a more neat, or moſt unoſtentatious ſpecimen of biography. The union of conciſeneſs and force, of energy and elegance, will ſtrongly remind every reader of the life of Agricola by Tacitus, and when the near connection is conſidered between the author and the illuſtrious character whoſe portrait is here exhibited, it is impoſſible to deny our praiſe to the judgment he has manifeſted in ſo reſtraining the emotions which he muſt have felt, that we ſeem to have before us the hiſtorical delineation of an impartial and accurate obſerver, rather than the ſon of a friend bound by the ſtrongeſt ties of gratitude, affection, and eſteem.

Every particular of Mr. Pitt's public conduct, which excited the attention of his countrymen, and the diſcuſſion of Europe, is conciſely enumerated, and thoſe perſonal qualities by which he was more eminently diſtinguiſhed, are touched upon with peculiar intereſt and impreſſion. The great points in Mr. Pitt's political character, from his elevation to the office of prime miniſter, before he had completed his twenty-fourth year, were the Eaſt India Bill, which gave ſecurity to our poſſeſſions in the Eaſt; the conſtitution of the Sinking Fund, to which we are certainly indebted for our preſent ability of proſecuting this moſt arduous war;

and the part he took at the commencement of the French Revolution, with the Union of England and Ireland; to the moment when he thought proper to reſign. This part of his conduct, which at the time excited univerſal aſtoniſhment and regret, is thus explained.

"While he was thus proceeding in his great career, at the head of an Adminiſtration unequalled in the records of ſtateſmen for abilities and integrity, in full poſſeſſion of the confidence of his Sovereign, of Parliament, and of the People, and with an expectation, as he himſelf declared in the Houſe of Commons, of cloſing a glorious war by an honorable peace, he deemed it neceſſary to retire from this unprecedented height of Miniſterial power. It is needleſs, and it would be improper, to diſcuſs the circumſtances which led to his reſignation. It will be ſufficient to aſſert, from indiſputable authority, that upon this, as upon every other occaſion, he acted from the moſt honorable motives; and that if he had been permitted to ſtate and explain the meaſure alluded to, it would have appeared that his deſign was to do away, as far as might be practicable, the miſchievous effects of difference in religious opinions; to guard the Eſtabliſhed Church by more powerful ſanctions againſt both Papiſts and Proteſtant Diſſenters; and to give the cauſe of Religion that additional protection which the prevalence of Infidelity demanded. The object always neareſt his heart was the preſervation of our civil and eccleſiaſtical conſtitution: and nothing can be more untrue than the common notion, that he wiſhed to repeal the Corporation and Teſt Acts, without propoſing any ſubſtitute. The fact is, that what he intended to ſubmit to Parliament would, in his judgement, have been better adapted to the preſent times, and far more effectual than the exiſting laws." P. 11.

It is very happily obſerved by Mr. Tomline, and his obſervation is well enforced by a quotation from Plutarch's Life of Themiſtocles, that all parties concurred in yielding the firſt place to Mr. Pitt, when it was found expedient to make a change in the adminiſtration, and again invited him into power. We gladly inſert the following apoſtrophe, as thouſands will readily bear teſtimony to its truth.

"In appreciating the character of a Stateſman, it is fair and right to conſider the diſadvantages and difficulties with which he had to contend. It has already been obſerved, that when Mr. PITT entered into office as Firſt Miniſter, he found the Country in a diſtreſſed and impoveriſhed ſtate; and in the courſe of his Adminiſtration, he had to ſtruggle with almoſt every evil, and every embarraſſment, which can belong to ſuch a ſituation,—the illneſs of His Majeſty, which for a conſiderable time unhappily incapacitated him from the diſcharge of the Royal functions—pecuniary

cuniary diſtreſs in the commercial world—deficiency of the circulating medium—mutiny in our fleet—rebellion in Ireland—repeated failure in our harveſts—diffuſion of opinions, ſubverſive of all ſocial order and religious principle—and war with a moſt inveterate and formidable enemy. And let it be remarked, that ſeveral of theſe misfortunes were of a kind ſo ſingular and ſo extraordinary, that it was in vain to ſeek for aſſiſtance or inſtruction from ſimilar events in the hiſtory of former times. Fortitude and genius ſupplied the defect of experience: he met this unparalleled ſucceſſion of evils with undaunted reſolution; and he roſe out of every difficulty with freſh honor and increaſed reputation.

"When any ſudden emergency required immediate action, he was fertile in reſources, and prompt in deciſion; but where the buſineſs was of a nature to be foreſeen and prepared at leiſure, he was ſtudious to collect the ſentiments of others: he heard with patience, and weighed the different arguments with impartiality; and thus his opinion upon any important matter was the deliberate reſult of full enquiry, and of every information which could be procured. Hence it happened, that he had rarely occaſion to abandon any meaſure which he once propoſed. Though he was not to be diverted from his purpoſe by the ingenious cavils and popular harangues of a ſyſtematic Oppoſition, yet he was always open to the force of juſt reaſoning and well-grounded objection. In his conduct of public buſineſs he was equally free from precipitation, fear, and pertinacity. He was eaſy of acceſs to perſons whoſe knowledge or ſituation gave them a claim to attention; and was ever ready to liſten to any ſuggeſtion or communication. Whatever was the ſubject of diſcuſſion, in the wide range of the domeſtic and foreign, the civil, military, naval, and commercial concerns of this great and powerful Kingdom, he never failed, by the extent and variety of his information, and by the acuteneſs and juſtneſs of his obſervations, to excite the ſurpriſe of thoſe with whom he converſed. All perſons, whatever were their occupations, purſuits, or profeſſions, departed from Mr. Pitt with a conviction of their own inferiority, even upon points to which they had devoted their whole time and thoughts: "Huic verſa-
"tile ingenium ſic pariter ad omnia fuit, ut natum ad id unum
"diceres quodcunque ageret *.'" P. 13.

What follows at p. 16, on his commanding powers of eloquence, at p. 17, on his literary taſte and endowments, no one will preſume to queſtion; but the following ſketch of his qualities and conduct in private life is particularly de-

"* Liv. lib. xxxix. cap. 40."

ſerving of attention, as it is given by one who ſpeaks from an authority beyond the poſſibility of diſpute.

"But with all his devotion to buſineſs and love of ſtudy, never was there a man who more fully enjoyed the ſociety of his friends. Here he unbent his whole ſoul; here he diſplayed a vivacity of imagination, a brilliancy of wit, a certain eaſe, ſimplicity, playfulneſs and good humor, a delicacy of ſentiment, and an attention to the feelings of others, which made him as much the object of private affection as he was of public confidence. His heart was formed for the ſenſibilities of friendſhip; and his manner, temper, and diſpoſition were ſuch, that it was impoſſible to know, and not to love him. Though in his public ſpeeches he ſometimes uſed the keeneſt invectives and moſt pointed ſarcaſms, in private he always ſpoke of his political opponents with mildneſs and candor; nor did he expreſs himſelf with harſhneſs even of thoſe who deſerted his cauſe upon the moſt unjuſtifiable grounds, or for the moſt diſhonorable reaſons: nay, ſuch was the facility of his temper, that he was always deſirous of finding an excuſe or a palliation for the moſt unwarrantable conduct; and he was ever ready, perhaps too ready, upon the ſlighteſt acknowledgment, to receive again into his confidence thoſe who had treated him with inſincerity or ingratitude. No preſſure of buſineſs, no untoward circumſtance, no unfortunate event, diſconcerted his natural cheerfulneſs. Reſentment, peeviſhneſs, and deſpondency, were feelings to which his mind was an utter ſtranger. He was uniformly ſupported under the various trials to which his ſituation expoſed him, by a conſciouſneſs of having diſcharged his duty, and by a religious principle which never forſook him. To this influence we are to attribute that unſhaken equanimity, which was the conſtant theme of admiration to thoſe who had an opportunity of obſerving it, not merely in the buſy moments of official occupation or the ordinary intercourſe of ſocial life, but in the retired hours of confidential and unreſerved converſation. Through the moſt gloomy proſpect, he always ſaw a ray of hope; under the moſt calamitous occurrence, he always pointed out ſome cauſe for comfort; and under the moſt unprovoked injury, he remained placid and undiſturbed. No temptation, no inducement, no expectation of advantage, no apprehenſion of inconvenience, no fear of offence, not even the deſire of gratifying thoſe to whom he was moſt warmly attached or with whom he was moſt cloſely connected, could prevail upon him to do what he believed to be wrong, or divert him from doing what he believed to be right. Where morality or duty was concerned, his eaſineſs of temper was changed into inflexible firmneſs. He dealt not in ſtudied civilities or unmeaning profeſſions; he made not a trade of courteſy: he was equally above thoſe little arts and contrivances by which the applauſe of the People is too often courted. He had a certain μεγαλοψυχία, a

lofty

lofty ſpirit, an honorable diſdain of every low and intereſted condeſcenſion, which with thoſe who were unacquainted with his real character, or who choſe to miſunderſtand it, ſometimes ſubjected him to the imputation of pride. But while acting upon higher motives and with a far more noble object in view than private or public favor, he gained the unſolicited ſupport and diſintereſted attachment of numerous individuals, and a degree and a continuance of popularity and confidence which no Miniſter ever before enjoyed." P. 17.

It is with peculiar ſatisfaction that we are told from the ſame pure ſource of information, that Mr. Pitt had the firmeſt conviction of the truth of chriſtianity, that through life, religion was an habitual principle within him, that it influenced and governed every feeling of his mind, and every part of his conduct, and that finally he died as a chriſtian ought to die, with the moſt humble acknowledgment of his own unworthineſs, and a lively hope of ſalvation through the merits of Chriſt.

Although we have read with delight the whole of this compoſition, and join with the moſt cordial ſympathy in every ſentiment of praiſe which is expreſſed for the memory of this exalted ſtateſman, we think the concluſion ſtill more excellent than what precedes. The ſumming up of the great qualities of the man, and the great meaſures which he purſued for the benefit and the glory of his country is done with a maſterly hand, and indicates talents of the higher kind, the exerciſe of which cannot fail of being honourable to the author, and beneficial to literature, and his country. The ſpeech thus concludes.

"Devoted to his Country, the common ſprings of human action ſeemed in him to be annihilated: no ſelfiſh principle, no ſelfiſh feeling had ever power to divert him from his public duty: he ſteered right onward—

"Inconcuſſa tenens dubio veſtigia mundo," *

weathering many a ſtorm; till mortal ſtrength, exhauſted by inceſſant watchfulneſs and fatigue, ſunk amidſt the wreck of nations he was laboring to preſerve.

"His body is buried in peace, honored by the mournful tribute of a grateful People: his fame ſhall be had in everlaſting remembrance; it ſhall never ceaſe to ſhine, unſullied, above the tranſient miſts of earth-born envy; and HE who was his guide through life, and his hope and conſolation in death, will proclaim it in heavenly glory." P. 22.

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"* Lucan. II. 248."

In the ſhort interval which has occurred ſince its firſt publication, this ſpeech has paſſed through two editions, and we entertain no doubt that more will very ſoon be called for. It is with great propriety inſcribed to Dr. Manſel, the Maſter of Trinity College.

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## Art. VII. *An Analytical Inquiry into the Principles of Taſte, &c.*

*(Concluded from* page 21.*)*

IN our review of the firſt part of this elaborate work, we had repeated occaſion to obſerve, that, if it be not impoſſible, it is ſo extremely difficult to diſſolve the aſſociations, which have been formed in our minds, of the ideas acquired by the means of our different ſenſes, that we never pronounce any thing beautiful or ſublime, *merely* from the *perception* of it by the eye or the ear. Of this Mr. Knight is fully ſenſible, and therefore entitles the ſecond part of his analyſis—*Of the Aſſociation of Ideas*. To this title we have no objection, ſince upon juſt notions of the aſſociation of ideas depends much of the ſcience of criticiſm. It is not however very eaſy to conceive what ſhould have induced him to entitle the *firſt* chapter of this diviſion of his work—*Of Knowledge*, or *improved Perception;* for improved perception of the beauties of the fine arts, ſeems to be only a different name for that *taſte*, the principles of which are the object of the whole inquiry.

In the chapter ſo entitled, Mr. K. contents himſelf with ſhowing that the perception of poets, muſicians, painters, and ſtatuaries, are in fact improved in their reſpective arts, without entering minutely into the proceſs by which that improvement is made: and with evincing the importance of ſuch improvement, becauſe the feelings of nature, however juſt, or however exquiſite, are of ſhort duration. In the courſe of this argument he throws out many judicious criticiſms on each of the arts which come under his review; but as we profeſs no ſuperior ſkill in muſic, painting, or ſculpture, we refer the reader for what is meant by the improved perception of the great maſters of theſe arts, to the work itſelf. In what he ſays of poetry we have found much to admire, and very little to cenſure. When he aſſerts that in the rhythm of verſe, independent of the ſenſe, there is nothing

thing delightful to the unimproved perception of a delicate ear, we cannot agree with him for the reaſons which we have already aſſigned; but the critical obſervations in the following extract, though by many they will be deemed the moſt abominable hereſy, appear to us to have much juſtice in them.

"It is remarkable that the beſt verſifier in our language ſhould have had no taſte or liking for muſic of any kind; and that he who poſſeſſed the moſt ſkill, and had the trueſt reliſh for that art, ſhould have left more uncouth and unharmonious verſes than any other poet of eminence. I know indeed that there are critics, who have pretended to diſcover refinements of melody in the moſt rugged anomalies of Milton, and of courſe, a total want of it in the poliſhed elegance and regularity of Pope; but to ſuch critics, I have nothing to ſay. If they be ſerious and ſincere, they are as extraordinary anomalies as any of thoſe, which they admire, and afford ample illuſtration of the proverb, that there is no diſputing concerning taſte.

"Engliſh verſe ariſes from a limited and regulated diſtribution of accents and pauſes, as well as of quantities; and as Pope has obſerved, in the heroic verſe of ten ſyllables, a pauſe naturally falls upon the fourth, fifth, or ſixth ſyllable; beſides that at the end of every verſe; which equally takes place in every kind of metre in every language; ſince without it, the verſe is only a diſtinct portion of meaſure to the eye, but not at all to the ear. Milton has, however, frequently no pauſe at the end of the verſe, but occaſionally upon every other ſyllable from the firſt to the ninth; and this licence has been applauded, as adding endleſs variety to the harmony of his verſification. That it muſt add variety either to the harmony or diſſonance* of language, I admit: but the

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* Let it not be ſuppoſed, nevertheleſs, that we approve all the ſtrange harſhneſſes of Mr. Knight on the ſubject of Milton. When he ſays, p. 119. "Hall, Donne, Hobbes, and Craſhaw, are as licentious in their pauſes as Milton," he implies that Milton is not a better verſifier than theſe, than which nothing can be more falſe. When he ſpeaks alſo (ibid.) of "the ſtains of negligence and ruſt of antiquity," in alluſion again to Milton, he is no leſs unjuſt; Milton was neither negligent, nor has his language the "ruſt of antiquity." Nor are his anomalies of verſification ſo many, or ſo offenſive as Mr. K. would have us believe. A few indeed are not to be defended. In page 121. when he ſays, adopting in its full force one of the very worſt criticiſms that Johnſon ever publiſhed, "in the Paradiſe Loſt we are perpetually *tugging at the oar*," we cannot but feel much contempt for ſuch a reader of that noble poem. *Rev.*

very eſſence of verſe conſiſts in the variety of its harmony not being endleſs, but being limited to the changes, that certain diviſions of articulate ſound, determinate in their quantities, regulated in their modes of utterance, and correſponding to, or ſucceeding each other, are capable of. Language may have more variety of cadence without theſe limitations or regulations; but then it will not be verſified language, although it be duly and correctly meaſured out into lines of ten ſyllables each: neither will it have that elaſtic energy and rapidity of movement, which give a character of enthuſiaſm; and in fact make it poetry: for it is this character of enthuſiaſm, that marks the poetical language of all nations; and to this a metrical diviſion ſtrongly marked by limited pauſes or accents, or ſimilar terminations of the verſes, as in the Greek and Latin hexameter, or Engliſh couplet, is certainly moſt appropriate." P. 116.

In our opinion this is, in principle, ſound criticiſm. The ſtructure of Engliſh verſe is regulated wholly by accents and pauſes, every accented ſyllable, though pronounced in the ſhorteſt time poſſible, anſwering to a long ſyllable in Greek and Roman poetry. No doubt, the melody of an Engliſh, as well as of a Latin verſe, is greatly improved by a due intermixture of long and ſhort ſyllables; but ſuch intermixture is not ſo eſſential to the former as it is to the latter; and very fine Engliſh verſes have been written by perſons whoſe ears were ſo turned, that they could not with accuracy diſtinguiſh the real quantity of ſyllables.

But as every accented ſyllable is ſhort when the accent or ſtreſs of the voice reſts on a conſonant, and long when it reſts on a vowel, it will occur, as an objection, to thoſe who have ſtudied only antient proſody, that the Iambics, of which Engliſh heroic verſes are moſtly compoſed, may be of different kinds; and that therefore the verſes themſelves muſt occupy unequal times in the rehearſal, which is contrary to that limitation of variety, for which this author ſo ſtrenuouſly pleads. The objection would be formidable, were we not, when rehearſing heroic verſes conſiſting of Iambics, with the accent or ſtreſs on the conſonant, laid under the neceſſity of making a ſhort pauſe at the end of each word in which the laſt ſyllable of ſuch feet occurs.

This peculiarity of Engliſh verſe has been well illuſtrated* by a compariſon of the two following lines, the former of which, having the accent on the vowels, is compoſed of pure Iam-

* See the late Mr. Sheridan's *Lectures on the Art of Reading*, vol. ii.

bics

bics by quantity, and the latter, having it on the conſonants, conſiſts of Iambics of which the ſyllables are diſtinguiſhed by a mere *ictus* of the voice.

O'er héaps of rúin ſtálked the ſtátely hínd,
and
Then rustling crackling crashing thunder dówn.

In the former of theſe verſes, which is remarkable for its ſmoothneſs, the only perceptible pauſe is at the end of the fifth ſyllable; but, in the latter, there are no fewer than three perceptible pauſes, though the longeſt perhaps is after the word *craſhing;* ſo that the one line occupies as much time in the rehearſal as the other.

Without entering at all into the queſtion, whether the having duplicates of the ſame feet gives to our verſes any ſuperiority in expreſſion over the analogous verſes of the Greeks and Romans, we may ſurely obſerve, that pauſes ſupplying thus the place of quantity, demand the utmoſt attention as well of the writer as of the reader of poetry; and that ſome of the verſes of Milton, which too bigotted critics have profeſſed to admire, are mere proſe, and very rugged proſe. Their ruggedneſs however is not occaſioned ſo much by the poet's continuing the ſenſe from one line to another, as by his violent inverſions and inattention to the pauſes which are eſſential to the rhythm of the individual lines themſelves. That "in every kind of metre in every language," a pauſe in reading ought to be made at the end of every line, is indeed moſt obvious, from the reaſon which Mr. Knight has aſſigned;* but it is not neceſſary that this pauſe coincide always with a pauſe in the ſenſe; and blank verſes, where ſuch a coincidence very frequently occurs, are peculiarly flat and unimpreſſive.

By one of our moſt ſkilful readers, the pauſe by which the end of a verſe is marked, has been called the *pauſe of ſuſpenſion*, and deſcribed as differing from the pauſes required by the *ſenſe*, in the very important circumſtance of being made without any change of voice whatever. That the end of every verſe ſhould be marked in reading poetry will not be denied; but where there is no ſuch rhyme as in our couplets, nor the ſame order and length of notes as in the Greek and Latin hexameters, it muſt be very faintly marked, unleſs the ſenſe pauſes too. It requires therefore uncommon ſkill in the art, and frequent practice, to read *the Para-*

* At the ſame time, it is a great fault in ſpeaking or reading to mark that pauſe too ſtrongly.

*diſe Loſt* in ſuch a manner as to do juſtice at once to the ſenſe and the harmony, even when the accents and pauſes in each line are the moſt regular poſſible; but any man who can read *proſe* with elegance, may do juſtice to the following lines of Dryden, though in the four laſt, the ſenſe is continued without interruption, from couplet to couplet.

> " A milk white hind, immortal and unchanged,
> Fed on the lawns, and in the foreſt ranged:
> Without unſpotted, innocent within,
> She feared no danger, for ſhe knew no ſin.
> Yet had ſhe oft been chaced with horns and hounds
> And Scythian ſhafts, and many winged wounds
> Aim'd at her heart; was often forced to fly;
> And doom'd to death, though fated not to die."

Theſe facts, the truth of which muſt be felt by every man whoſe ear is in the ſlighteſt degree turned to harmony, have induced the author before us not only to prefer, in an Engliſh heroic poem, rhyme to blank verſe; but to concur with Johnſon in the opinion that rhyme cannot be diſpenſed with, except when the ſubject, like that of *the Paradiſe Loſt*, ſo completely fills the mind with ſublime emotions, as to withdraw its attention, in a great meaſure, from the ſound of the verſes. He admits the tranſcendent merits of Milton as a poet, and acknowledges the beauty even of his verſification in the more ſplendid parts of his immortal poem; but ſays that blank verſe in general " requires ſo many inverſions and tranſpoſitions to keep it out of proſe, as render it quite unſuitable to the enthuſiaſtic ſpirit and glowing ſimplicity of heroic narrative;" and in this opinion his preſent critic agrees with him.

In vain is it ſaid that blank verſe, when *properly* recited, pleaſes every ear, and has not the ſmalleſt reſemblance to proſe: in vain does one critic repeat after another that " rhyme is a reſtraint with which only the ignorance or neceſſities of a rude age have ſhackled poetry." Verſe ought to be ſo conſtructed that *every* ear may hear it with pleaſure, though recited by men, who have not, like Sheridan and a few others, made the art of graceful reading and declaiming the principal ſtudy of their whole lives; and to the cant objection that rhyme is a *reſtraint* peculiar to a barbarous age, it is ſufficient to reply, that the boundaries of heroic verſe have been marked by *ſome* reſtraint equivalent to rhyme, in every age and every language, with which we are acquainted. The Greeks and Romans indeed did not write their hexameters in couplets, which, in languages having ſo many words of ſimilar terminations, would have been as offenſive

to the ear, as eaſy in practice; but while, in the four firſt feet, they admitted a ſucceſſion of dactyls and ſpondees in any order, they marked the boundary of each line as diſtinctly by making the fifth foot generally a dactyl, and the ſixth always a ſpondee, as we mark the boundaries of our heroics by rhyme. As they really protracted the ſounds of their long ſyllables both when reading and declaiming, a critic might have objected to the unvaried order and length of the notes, with which Homer and Virgil conclude all their verſes, upon the very ſame principle that our critics object to the rhymed couplets, into which Pope and Dryden have tranſlated the Iliad and Æneid. By the ſame kind of reaſoning it might be ſhown that the conſtant recurrence of the ſame notes after the ſame ſhort interval of time, ought, in the one caſe, to have been offenſive to the ear of a Greek or Roman, as it is ſhown that the conſtant recurrence of the ſame ſound ought, in the other, to be offenſive to the ear of an Engliſhman. On ſuch ſubjects reaſoning is ridiculous, for the queſtion at iſſue can be decided only by the ear; and to the unprejudiced ear of nature, when the verſes are in other reſpects conſtructed with taſte and judgment, both recurrences will always be agreeable.

Having explained what he means by improved perception, Mr. Knight proceeds to inquire how much this improvement depends on the imagination. This inquiry is of the utmoſt importance, and occupies, of courſe a very long chapter, which, as the imagination can operate only on the materials retained in the ſtore houſe of the memory, begins very properly with ſome remarks on what is commonly called the *aſſociation of ideas*. Of theſe remarks the greater part are unqueſtionably juſt, though a few are expreſſed in terms which are liable to be miſunderſtood.

Thus, when the author ſpeaks of the *habit* of aſſociating our ideas, and ſays that "thoſe ideas which *we have once aſſociated*, aſſociate themſelves again in our memories of their *own accord*," a reader little converſant with the ſpeculations of metaphyſicians, and unaccuſtomed to attend to his own train of thought, may haſtily ſuppoſe him to mean that this proceſs of aſſociation is *wholly* voluntary; and that every man has it in his own power to link together, or to ſeparate from each other, whatever ideas he may chooſe to aſſociate or to keep aſunder. Mr. Knight knows well that this is far from being the caſe, and that the ideas which have been uniformly excited in groups by the objects of nature, or the contrivances of art, cannot afterwards be ſeparated by a voluntary effort of the mind itſelf; that we cannot, for inſtance, think of a garden, and keep all ideas of flowers and fruit

fruit out of view; nor hear, at preſent, of Cape Trafalgar, without thinking of the gallant Nelſon. He knows likewiſe that we cannot aſſociate with the *viſual ſenſation*, which indicates a *circle*, the *tangible figure* which we call a *ſquare*; with the *ſound* of the *word circle*, the *idea* of a *ſquare figure*; nor with the expreſſion of countenance which we have uniformly experienced to indicate *anger*, our notion of *unruffled temper*. Between tangible figures and certain viſual ſenſations, as well as between the notion of anger and a certain expreſſion of countenance, the aſſociation is the work of nature, over which we have no controul; and yet though the aſſociation of *words* with the *ideas* which they ſignify, be the work of art, and therefore arbitrary, it is as impoſſible for an Engliſhman to ſeparate the *ſound* of the *word circle* from the *idea* of a *circular figure*, ſo as that the former ſhould not excite in his mind the latter, as it is for him to *look* at the *moon* and believe her to be *ſquare*, or to contemplate the countenance of a man under a paroxyſm of rage, and believe his temper to be placid and unruffled. It is a law of human nature that ſuch objects as have been *always* perceived together, leave ideas in the memory ſo aſſociated, that one of them *cannot* afterwards come into view, without bringing the others along with it; and of objects which have been *often* but *not* always perceived together, the idea of one, when it afterwards occurs, generally, though not neceſſarily, brings the others in its train.

The aſſociations, which are moſt firmly fixed in the mind, are not thoſe which every man has voluntarily formed for himſelf, but ſuch as have been impreſſed on his mind without any co-operation of his own will by natural objects, or the general practice of thoſe among whom he lives. Hence it is that faſhions in dreſs, houſehold furniture, gardening, and architecture, however groteſque and abſurd they may at *firſt* appear to common ſenſe or true taſte, come in time to be reliſhed, from the aſſociations formed of them with the number and importance of thoſe perſons by whom they have been introduced or adopted; and hence too it is that hardly any thing, except certain colours and melliſluous ſounds, is pronounced beautiful merely from its effect on the eye or the ear.

"Let us apply this principle to the ſubjects of our preſent inquiry; and we ſhall find that much of the pleaſure, which we receive from painting, ſculpture, muſic, poetry, &c. ariſes from our aſſociating other ideas with thoſe immediately excited by them. Hence the productions of theſe arts are never thoroughly enjoyed, but by perſons whoſe minds are enriched by a variety of kindred

and

and correſponding imagery; the extent and compaſs of which, allowing for different degrees of ſenſibility, and habits of attention, will form the ſoul of ſuch enjoyment. Nor are the gratifications, which ſuch perſons receive from theſe arts, limited to their mere productions, but extended to every object in nature or circumſtance in ſociety, that is at all connected with them: for, by ſuch connection, it will be enabled to excite ſimilar or aſſociated trains of ideas, in minds ſo enriched, and conſequently to afford them ſimilar pleaſures." P. 145.

The author applies theſe principles to the arts of poetry, muſic, painting, ſculpture, architecture, gardening, and the laying out of grounds for the purpoſe of producing beauty or grandeur; and throws out many obſervations, to which the profeſſors of theſe arts would do well to attend. He ſhows, from the law of aſſociation, how notions of fitneſs, ſymmetry, utility and proportion, are neceſſarily combined with our ideas of beauty; and proves that, as the charms of many objects, which give very general delight, are produced ſolely by ſuch aſſociations in the mind of the hearer or ſpectator, an object which is juſtly deemed beautiful in one place or on one occaſion, may be deſtitute of beauty and propriety on another.

"The fundamental error of imitators in all arts is, that they ſervilely copy the effects, which they ſee produced, inſtead of ſtudying and adopting the principles, which guided the original artiſts in producing them; wherefore they diſregard all thoſe local, temporary, or accidental circumſtances, upon which their propriety or impropriety, their congruity or incongruity wholly depend: for principles in art are no other than the trains of ideas, which ariſe in the mind of the artiſt, out of a juſt and adequate conſideration of all ſuch circumſtances; and direct him in adapting his work to the purpoſes for which it is intended: conſequently, if either thoſe circumſtances or purpoſes change, his ideas muſt change with them, or his principles will be falſe, and his works incongruous. Grecian temples, Gothic abbeys, and feudal caſtles were all well adapted to their reſpective uſes, circumſtances, and ſituations: the diſtribution of the parts ſubſervient to the purpoſes of the whole; and the ornaments and decorations ſuited to the character of the parts; and to the habits, manners, and employments of the perſons who were to occupy them: but the houſe of an Engliſh nobleman of the eighteenth or nineteenth century, is neither a Grecian temple, a Gothic abbey, nor a feudal caſtle; and if the ſtyle of diſtribution or decoration of either be employed in it, ſuch changes and modifications ſhould be admitted as may adapt it to exiſting circumſtances; otherwiſe the ſcale of its exactitude becomes that of its incongruity, and the deviation

deviation from principle proportioned to the fidelity of imitation." P. 181.

From theſe extracts the reader muſt perceive that in this chapter are eſtabliſhed the fundamental principles of ſound criticiſm. Yet, ſtrangely enough, the author reprobates all criticiſm and all critics; and declares that rules and ſyſtems in matters of taſte can be productive of nothing but barbariſm and error. In proof of this ſingular aſſertion (particularly ſingular certainly, as made by the author of *An Inquiry into the Principles of Taſte*) he obſerves (p. 245.) that early in the ſecond century of the Chriſtian æra, public profeſſors of rhetoric were appointed through all the principal cities of the weſtern provinces of the Roman empire; and "that from their appointment, we may date the complete corruption and decline of Latin eloquence."

But the corruption of Latin eloquence may be attributed to cauſes very different from the appointment of profeſſors of rhetoric. The extent of the empire comprehending ſo many *peoples*, *nations*, and *languages*; the introduction of foreign words, and foreign idioms into the latin tongue, which this circumſtance neceſſarily occaſioned; the loſs of liberty which rendered eloquence uſeleſs; and the univerſal diſſipation, luxury, and corruption of morals which pervaded all ranks of mankind, withdrawing their attention from every liberal and manly purſuit; theſe cauſes are ſurely ſufficient, when added to the inevitable fluctuation of *every living language*, to account for the decline of Roman eloquence, without calling in the aid of the profeſſors of rhetoric! It is indeed rather probable that thoſe profeſſors contributed in ſome degree to *retard* this decline; for Lactantius, who was one of them, and flouriſhed at ſo late a period as the beginning of the *fourth* century, wrote in a ſtyle that would not have diſgraced the age of Auguſtus; and yet Lactantius was a Chriſtian, a circumſtance, which, if we may judge from ſome obſcure hints ſcattered through this volume, contributed nothing, in the opinion of the author, to improve his eloquence.

The truth is that critics who decide in the fine arts by *mere rule*, and have no better authority for any judgment which they pronounce than the ἄνθρ. ἔφη of ſome great maſter, will always do miſchief; while thoſe who trace the principles which they lay down from the fundamental laws of human nature, muſt give a ſalutary check to the extravagancies of erratic genius. That ſuch critics do not neceſſarily *corrupt* the taſte, nor even curb the genius, but when it is going

going aſtray, we ſurely need no other proof, than that Lucretius and Virgil had both read the *Poetic of Ariſtotle.*

The ſtrange remarks above-mentioned, which are completely confuted by the obvious tendency of the very work in which they occur, could not have been made by Mr. Knight, had not his judgment been warped by his violent enmity to "thoſe ſocieties or bands of critics, whoſe labours iſſue monthly from the preſs." On theſe critics he was determined to be *revenged*, becauſe they had preſumed occaſionally to differ from *him* in opinion; and to give a leſs favourable character of his former publications than, *he thinks*, thoſe publications may claim, by their tranſcendent merits. Againſt the BRITISH CRITICS he is particularly incenſed; but the diſcerning reader will ſee, that, like other men in a rage, who wound themſelves when aiming a thruſt at their enemies, he has prefaced his cenſure of us by a ſeries of obſervations on the natural effects of ſyſtematic criticiſm, which, if well founded, would prove with the force of demonſtration, that every copy of his *Analytical Inquiry into the Principles of Taſte*, ought forthwith to be conſigned to the paſtry cooks, or a worſe fate. What he ſays of our ignorance of the Greek tongue, and of the laws of ſyntax, requires from us no reply. He has indeed cenſured, in the moſt contemptuous terms, a tranſlation, pubiſhed in our fifth volume, of a few lines of Gray's *Bard;* but as, like Milbourne, "*the faireſt of critics;*" he has at the ſame time publiſhed a tranſlation of the ſame lines by himſelf; we have only to requeſt the competent critic to decide on the merits of the rival verſions, after a fair compariſon of them with each other, and of both with the original. To ſuch a critic we need not obſerve that the ancient bards *were profeſſional foretellers of events;* that the bard of the ode is *repreſented* as *foretelling* the fates of Edward's *line;* nor need we ſuggeſt that to *tranſcribe a verſe* from *Pindar* is not to *tranſlate* a *verſe* of *Gray!*

Not ſatisfied with accuſing us of ignorance, Mr. Knight has thought fit to charge us with a degree of vanity and preſumption, to which we are conſcious of being utter ſtrangers; and which have indeed been diſplayed but by *one* living author, whoſe critical works have come under our review.

"The authors of which (the B. C.) proclaim themſelves," he ſays, "*among the firſt critics and ſcholars of the age! !*"

He has prudently made no reference to the volume or page of our journal in which this arrogant proclamation is publiſhed; but the following is the only paſſage, to which he

he can allude; and the reader will judge whether or not he has perverted its meaning.

"In the mean time, what have reviewers been in truth? By turns all the literary men of the age in which they lived:—Smollet, Franklin, Goldſmith, Johnſon, &c. &c. were reviewers in their day; and in every age wherein reviews are publiſhed, all literary men, who are either friends to the conductors of the work, or not too rich (which few ſuch men have ever been *) to lend their ſervices for profit, will be occaſional reviewers. Whatever Mr. K. may chooſe to think of the principal conductors of the Britiſh Critic (who, however, are neither aſhamed nor afraid to avow their names, or to appear in competition with *much abler authors than he is*), we are proud to ſay that, beſides the perſons regularly employed, there are few eminent ſcholars, friendly in their opinions to us, who have not ſometimes contributed their aſſiſtance to this Review. Even the cenſure, of which Mr. K. has complained †, was not written by any profeſſed reviewer, but by a ſcholar of great eminence, who kindly gave his pen to the employment. Let ſuch ſelf-ſufficient authors, therefore, know, that when they fight the air, and raiſe ſuch phantoms of reviewers, they are, perhaps, contending with *the ableſt ſcholars or critics of the age* ‡.

Such, beyond all controverſy, is the friend, who favoured us with the review of the rival verſions of Gray's Elegy, and wrote the tranſlation of the lines of *the Bard*, which has incurred Mr. Knight's animadverſion; but ſuch we have *not* here proclaimed *ourſelves* to be, unleſs it be a notorious fact, admitted by the *public*, as well as by *Mr. Knight*, that no man, *who is not among the firſt ſcholars and critics of the age*, is worthy to enter into competition with an abler author than the ſaid Mr. Knight!

The tranſlator of Herodotus is ready, we are perſuaded,

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* Few literary men can afford, like Mr. Knight, to "build houſes ornamented with what are called Gothic towers, and battlements without, and with Grecian ceilings, columns, and entablatures within." (p. 223). Were the fortunes of reviewers equal to ſuch expenſive luxuries as theſe, he would probably liſten more reſpectfully to their admonitions. *Rev.*

† Our review of his poem, entitled, *The Landſcape*.

‡ Brit. Crit. vol. viii. p. 29. Such as, for inſtance, the late Biſhop of St. Aſaph, whoſe aid we juſtly boaſted in our laſt preface; and many others, whoſe names may hereafter be known; but, if to be diſcloſed only from the ſame fatal cauſe, will, we hope, long remain ſecret.

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to aſſert, with us, that our learned friend, whom Mr. K. has found ignorant of Greek and Syntax, is worthy "to hold a very high ſtation in any critical ſynod," of which he may be either a permanent or an occaſional member; but his modeſty would be exceſſive indeed, were he to admit the general ſuperiority of *that* critic, who gravely infers, that there is no real beauty in the form of a lovely woman, becauſe when "diſplayed, in all the freſhneſs of youth and bloom of health, to *an animal of another kind*, ſhe will be viewed with perfect indifference!" (p. 186) who calls the theories of the *Inquiry into the ſublime and beautiful*, without exception, *abſurd* and *ſuperficial!* (p. 197) and who labours to prove (p. 242), that the fine arts will never be carried to perfection, till every artiſt, deſpiſing the accumulated ſcience of ages, and all works written on taſte, ſhall work entirely by his own feeling and obſervation!

But the tranſlator of Herodotus is ignorant of Greek! So ſays Mr. Knight, becauſe the ſaid tranſlator "makes Herodotus aſſert, that the Indians have a vertical ſun at the hour of the morning, when the Greeks withdrew from the forum!" and pray, moſt learned Sir, might not this aſſertion, whether made by Herodotus or not, be incontrovertibly true? If the Indians, of whom the Father of Hiſtory was ſpeaking, inhabited a country within the tropics, and 30° Eaſt from the meridian of Greece (of Athens for inſtance), they certainly had a vertical ſun, at the time when the Greeks left the forum, ſuppoſing that to be about ten o'clock A.M. This, therefore, is not nonſenſe, as the candid teacher of taſte declares it: though, upon reading the paſſage of the original again, we do not think it was the meaning of Herodotus. Not to make many words, where few may ſuffice, the learned tranſlator, Mr. Beloe, appears to have been miſled (if he was miſled), not by *miſunderſtanding* the French tranſlation, as Mr. K. *candidly* conjectures, but by underſtanding it correctly, and paying rather too much deference to it. M. Larcher (confeſſedly one of the greateſt ſcholars in Europe) tranſlates it "Ils l'ont (i. e. le ſoleil) *à-plomb ſur la tête*, juſqu'à l'heure ou l'on a coûtume de ſortir de la place publique." The accuſation then amounts to this, "that Mr. Beloe, in a difficult paſſage, conſulted Larcher, and paid a deference to his opinion." Or, putting it in the moſt malicious form, "that he does not underſtand Greek, better than M. Larcher." Granting this, and granting that it is an accuſation (which it is not), what is it to Mr. Knight's argument, which is intended to prove that criticiſm, even the beſt criticiſm, is injurious to taſte

and literature? The argument ſtands thus: Criticiſm is injurious to letters, but the Britiſh Critics do not underſtand Greek; *ergo*, I conclude finally againſt all criticiſm, becauſe I fancy I have found one perſon, belonging to one ſet of Critics, ignorant of Greek. *Ergo*, we add, Mr. Knight's anger obſcured his reaſoning powers; though, *when no prejudice interferes with them*, they may be allowed to be tolerably good.

Of the conteſted paſſage in Herodotus, the plain fact is, that M. Larcher, Mr. Beloe, and *Mr. Knight himſelf*, have overlooked the proper meaning of one word, ὑπερτείλας. The whole paſſage is, θερμότατος δέ ἐϛι ὁ ἥλιος τούτοισι τοῖσι ἀνθρώποισι τὸ ἑωθινόν, ἐ καλάπερ τοῖσι ἄλλοισι μεσαμβρίης, αλλ' ὑπερτείλας, μέχρις ἔ ἀργορῆς διαλύσιος. Literally thus, "the ſun is hotteſt to theſe people in the morning, not, as to others, at noon-day; but, from the time when he has riſen, to the time when we leave the forum." Their noon, he adds, is much the ſame as elſewhere; but the part of the day here deſcribed is ſo hot, that the natives are obliged to take refuge in the water. It is true, that this is an error, and an impoſſibility; but it is one exactly of the ſame ſort as that into which Cteſias fell, when he reported, that in moſt parts of India, the ſun "made it cold in the morning, and hot the reſt of the day." (Indic. cap. 9.) ὑπερτείλας properly means, *having ariſen* *, and refers to ἥλιος. But ὑπερτείλας has no repreſentative in Mr. Knight's *corrected* verſion, as he would have us think it. He ſays, "the hiſtorian merely having obſerved, *that the greateſt heat of the ſun was at a certain hour of the morning*," &c. Now this is abſolutely a falſe tranſlation, for Herodotus does not ſay it was ſo at any *certain hour*, but DURING THE WHOLE SPACE, FROM SUN RISE TO THE DISSOLVING OF THE GREEK FORUM †. So much for Mr. Knight's ſuperiority in tranſlating!

The tranſlator of Herodotus, however, may well overlook all objections to the accuracy of his tranſlation, when made by the man who repreſents (p. 285) as *not without exceptions*, the moral axiom laid down by his Saviour—"All things whatſoever ye would that men ſhould do to you, do

* It *might* mean, however, being vertical; otherwiſe Mr. Beloe and M. Larcher would not be juſtified; but the words μέχρις ἔ, evidently mark a ſpace of time, extending from the point of ὑπερτείλας to that of διαλύσις.

† That the Greek forum is meant is plain, becauſe the people ſpoken of could not have held their forum, at the time when the heat drove them into the water.

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ye even ſo to them;" and who has the impious preſumption to propoſe (p. 236) a ſafer axiom of his own in its ſtead! It is thus, perhaps, that he eſtabliſhes his claim to the character of a good Chriſtian, which he formerly left doubtful *; but ſince he admits our Saviour's axiom to be *one* of the beſt that ever was uttered, he ſhould have been careful not to violate it, at the very inſtant that he was propoſing a better of his own. This, however, he has done moſt egregiouſly by imputing impious preſumption to Dr. Johnſon, who, far from thinking himſelf capable of making any emendation of this meaſure of juſtice, pronounces it to be remarkably clear and comprehenſive, and reproves, with the juſt ſeverity of virtuous indignation, thoſe ſons of ſophiſtry, who have thrown over it miſts to darken their own eyes †.

In the courſe of his diſquiſitions on the ſubject of the Unities, which he illuſtrates chiefly by the Iliad and Odyſſey, Mr. Knight affirms, that he has not a doubt but that theſe two poems were compoſed by different authors; but on what ſuch confidence of belief reſts, he has not condeſcended to inform the reader! This is a degree of arrogance which would have provoked his juſt indignation, had it been diſplayed by any *ſynod of critics*; but he may claim implicit credit from the public for a diſcovery, which had eſcaped the learning and ſagacity of Bentley and Clarke, Ruhnkenius and Heyne, and all the other critics of eminence, who have hitherto devoted their time and their talents to the elucidation of the Iliad and Odyſſey.

We ſhall not follow this author through his diſquiſitions on *painting* and *ſculpture;* though we have read them with great ſatisfaction, and, in general, with a full conviction of the truth of his concluſions. Againſt Michael Angelo, he ſeems indeed to have conceived a very ſtrong prejudice; but, if in eſtimating the merits of that mighty genius, he has degraded him from the rank which he is entitled to hold among artiſts, Sir Joſhua Reynolds, on the other hand, may have raiſed him above it; and the unprejudiced reader, who has had an opportunity of forming a judgment, has probably found the truth between the two opinions.

In the firſt part of this work, Mr. Knight treats of the

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* See the preface to his poem, entitled, *The Progreſs of Civil Society.*

† See Rambler, No. 81.

paſſions, not " phyſically (to uſe his own language) as belonging to the conſtitution of the individual, or morally as operating upon that of ſociety, but, as they are connected with ſubjects of taſte;" and he diſtributes what he ſays, into three chapters, entitled 1. Of *the ſublime and pathetic*; 2. *Of the ridiculous*; and 3. *Of Novelty*. He claſſes the ſublime and pathetic together, becauſe, he thinks, that nothing can be *ſublime*, without being in ſome degree *pathetic*; nor *pathetic*, without being in ſome degree *ſublime*. How far this opinion is juſt will be ſeen, when his theory of the ſublime has been conſidered.

He begins his inquiry into the origin of this feeling, by ſome excellent reflections on tragedy, in which he combats the opinion of the author, of *the Sublime and Beautiful*, that " the nearer tragedy approaches the reality, and the farther it removes us from all idea of fiction, the more perfect is its power." In the courſe of this argument he accounts, as Johnſon or Murphy had accounted before him *, for the undoubted fact, that a crouded theatre would be inſtantly emptied, during the moſt pathetic ſcene of the moſt affecting tragedy, were the audience informed, that a ſtate criminal of high rank, was on the point of being executed in an adjoining ſquare. He does not, however, attribute this deſire to witneſs an execution to any delight, which he ſuppoſes mankind to take in beholding the ſufferings of thoſe who never injured them, but to the curioſity which all feel in ſome degree, to know with what fortitude, perſons will conduct themſelves under the awful circumſtances of impending death. Even the ferocious Romans, when they frequented the amphitheatres, to behold the ſanguinary combats of the Gladiators, were drawn thither, not by any pleaſure which they felt in beholding human beings deſtroying one another, but by the hope of ſeeing thoſe exertions of energy and addreſs diſplayed by the combatants, which, were they obſtructed from all ſuffering, every mind would delight in contemplating.

" When the ſtoic philoſopher, ſays, that a great and virtuous man, ſtruggling with adverſity is a ſpectacle, upon which the Gods might look down with pleaſure; it is not that he ſuppoſes the nature of the deity to be cruel, or to delight in ſcenes of

* In a review of the *Inquiry into the origin of our ideas of the Sublime and Beautiful*, publiſhed by Sir John Hawkins among the works of Johnſon, but generally believed to have been written by Murphy.

anguiſh and diſtreſs; but, becauſe, adverſity and diſtreſs call forth thoſe energies of the human mind, in which its ſuperiority over all other terreſtrial beings *ſeemed* (ſeems) principally to conſiſt; and of which the full exertion might render it an object worthy of the attention, and even of the admiration of higher orders of intelligences." (P. 327.)

It was the exertion of ſuch energies that rendered the combats of Gladiators, a ſource of enjoyment to the Romans; and, "it is the diſplay of manly intrepidity, firmneſs, gallantry, activity, ſtrength, and preſence of mind, which our boxing matches call forth, that render theſe conteſts an honour to the Engliſh nation, and ſuch as no man needs be aſhamed of viewing with intereſt, pride, and delight*!" It is chiefly the contemplation of ſuch energies, that fills the mind with ſublime emotions, the effect of which, as obſerved by the preſent author after Longinus,

"Is to lift up the ſoul; to exalt it into extaſy; ſo that, participating, as it were, of the ſplendours of the Divinity, it becomes filled with joy and exultation; as if it had itſelf conceived the loſty ſentiments which it has heard!"

Whatever produces this effect is certainly ſublime; but we doubt, if either this author or his maſter be correct, when they aſſert, (p. 336.) that inſtances of the ſublime may be found as well in the tendereſt odes of love, as in the moſt terrific images of war. A reader of ſenſibility doubtleſs ſympathizes with the pangs of love; but, when reading of thoſe pangs in a tender ode, he does not ſurely participate, as it were, of the ſplendours of the divinity; as when viewing, through the medium of the nineteenth book of the Iliad, the terrific images of Achilles, firſt clothing himſelf with celeſtial armour, and then ſetting the field on fire, as he ruſhes into battle. It does not, therefore, appear to us, that the pathetic and the ſublime are neceſſarily united;

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* Such is our author's eſtimation of *boxing*, that he affirms it to be "not only the beſt Guardian of the *morals* of the Common people, but, perhaps, the *only* ſecurity now left either for our civil liberty, or political independence." To the final clauſe of this ſentence, we muſt confeſs, that only two objections occur to us. The firſt is, that *boxing* ſeems to be of very little uſe in dividing the conteſt between two hoſtile fleets; and the ſecond, that all Mr. Knight's rhetoric, we ſuſpect, would not be able to perſuade Buonaparte to order an invading army of Frenchmen to throw away their artillery, and fairly try their ſtrength and activity in a *boxing match* with the Engliſh!

nor is there any thing ſublime in the conduct or words of Duncan, from which this author infers, (p. 354.) that tears are the ultimate effect of all very ſublime impreſſions on the mind. Through the whole of the play, Duncan appears as a good rather than a great man; and ſublimity is the attribute of Macbeth. That there is any thing ſublime in the character of Shylock, (p. 337.) few readers, we apprehend, will be diſpoſed to grant; for though the mind of the Jew may be conſidered as energetic, thoſe energies diſplay no addreſs, no ſkill of any kind, nothing, indeed, but unmixed malignity, wiſhing to inflict torment on another deprived of the power to reſiſt. In contemplating ſuch an image as this, the mind ſurely is not "filled with joy and extaſy, as if it had itſelf conceived the ſentiments which the part attributes to Shylock."

That tragedies ſhould exhibit human characters, with human imperfections, is certainly true; but, we cannot agree with Mr. K. in thinking, that the tragedy of *the Fair Penitent*, would neceſſarily have ſunk into oblivion, "if the heroine had been an amiable and unexceptionable lady;" or that a tragedy muſt be without intereſt, if it exhibit virtue, as perfect as human virtue can be, ſuffering with dignity! But a ſpectacle which we have ſeen him acknowledge to be worthy of the admiration of higher orders of intelligences, cannot ſurely be unintereſting to man. The author combats with great earneſtneſs and equal ſucceſs, the opinion of Mr. Burke and his followers, that the ſublime is *founded on terror*; but, as we have already obſerved, he is undoubtedly miſtaken, if he imagine that a ſlight degree of terror does not heighten the ſublimity of the object by which it is produced. Danger apprehended, neceſſarily produces ſome degree of terror, ſo that what is predicated of the one, may, in this caſe, be predicated of the other; but, according to Mr. Knight, no degree of either can contribute to heighten the ſublime;

"For be the degree of danger ever ſo ſmall; that is, be the evil apprehended, or the probability of its happening ever ſo ſlight, the ſentiment excited by it muſt be equally fear: ſince, if it do not excite ſome degree of fear, the ſenſe of danger, as it is called, is mere *perception* or *knowledge*, not either *a ſentiment*, *ſenſation*, or *paſſion*. Ariſtotle defines fear to be *mental pain or trouble, ariſing from an idea of future evil, either deſtructive or afflictive*; and, if this definition be juſt, as it has hitherto been held to be, the differences in its degrees, cannot anywiſe change the mode of its exiſtence, nor alter the nature, though they may leſſen the effect of its operation. Fear, therefore, which is

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humiliating and depreſſive in one degree, muſt be proportionally ſo in another; and conſequently, in every degree, the oppoſite of ſublime." (P. 336.)

When a man ſearches the works of Ariſtotle, or of any other philoſopher for the *definition* of a *human paſſion*; and reaſons from that *definition* rather than from the *feeling* which all men have, at ſome period of their lives, experienced in a greater or leſs degree; the reader may depend upon it, that he has ſome paradox to eſtabliſh, in oppoſition to experience or common ſenſe. Becauſe the apprehenſion of a calamity, which is inevitable and muſt prove fatal, overpowers the mind, and completely depreſſes it, therefore, the apprehenſion of ſuch calamities as fortitude may reſiſt, or prudence avert, muſt, likewiſe, overpower the mind and depreſs it! Such is, Mr. K.'s reaſoning from this notable definition; and, if it be concluſive, he will not ſurely refuſe his aſſent to our aſſertion, that " every degree of heat, however ſmall, muſt enervate both the ſoul and body of man, and, in a ſhort time, put a period to his life." Heat may be defined the effect produced on the human ſyſtem, by the ſubtil fluid which the chemiſts call *caloric*, when let looſe from any body in a ſtate of ignition; but, that the heat of the tropical regions is extremely enervating, both to the mind and the body of moſt Europeans, and, that the heat experienced in a ſmelting funace would be accompanied with the inſtant death of him, who ſhould have the misfortune to fall into it, are facts much leſs controvertible than Ariſtotle's definition of *fear*. Both degrees of heat, however, as well as that which is experienced in England, when a man ſits by a cheerful fire in winter, or without a fire in ſummer, are the effects of caloric let looſe on the human ſyſtem. " The differences in its degrees, therefore, cannot anywiſe change the mode of its exiſtence, nor alter the nature, though they may leſſen the effect of its operation. Heat, which is enervating in one degree, and deſtructive in another, muſt be proportionally ſo in all; and the polar regions are the only habitations ſuited to the conſtitution of men, if, indeed, they be not too hot to admit of his arriving at perfection!"

That the ſentiment excited by the apprehenſion of every kind of evil, muſt be ſome degree of fear is indiſputable; but, when that fear leaves him who feels it maſter of himſelf, and only prompts him to exert all his energies, to avert the threatened calamity, ſo far from humiliating or depreſſing him, it muſt contribute greatly to raiſe him in his own

eſteem. The apprehenſion of danger, accompanied with the conſciouſneſs that he is ſupporting himſelf with firmneſs under it, muſt fill his mind with joy and exultation; and as theſe are certainly delightful as well as ſublime emotions, they will naturally induce him to magnify the danger by which they are produced, which will again augment his joy and exultation, till the whole complex emotion, if we may ſo expreſs ourſelves, be wrought up to the higheſt poſſible degree of the ſublime. This is perfectly conſiſtent with our author's principles; and his not perceiving it to be ſo, is a proof added to the numbers which every day brings to light, how much the moſt vigorous mind may be warped, when determined to ſupport one theory or one opinion, and demoliſh another.

That Mr. Knight's notions of the origin of the ſublime, are more correct than thoſe of Mr. Burke, we readily admit; but, ſurely he was not, therefore, entitled to expreſs himſelf of that illuſtrious man, and his theory in the following terms of opprobrious contempt.

"As for the author's graduated ſcale of the ſublime, from reſpect to aſtoniſhment, it cannot, perhaps, be better illuſtrated than by applying it to his own character. He was certainly, a very *reſpectable* man; and *reverenced* by all who knew him intimately. At one period of his life, too, when he became the diſintereſted patron of remote and injured nations, who had none to help them, his character was truly *ſublime*; but, unleſs upon thoſe whom he ſo ably and eloquently arraigned, I do not believe, that it impreſſed any *one*.

"If, during this period, he had ſuddenly appeared among the managers in Weſtminſter-hall, without his wig and coat; or had walked up St. James's ſtreet, without his breeches, it would have occaſioned great and univerſal *aſtoniſhment*; and if he had, at the ſame time, carried a loaded blunderbuſs in his hands, the aſtoniſhment would have been mixed with no ſmall portion of *terror*: but I do not believe that the united effects of theſe two powerful paſſions, would have produced any ſentiment or ſenſation approaching to the ſublime, even in the breaſts of thoſe, who had the ſtrongeſt ſenſe of ſelf-preſervation, and the quickeſt ſenſibility of danger." (P. 380.)

Reader, has the man, who writes thus of EDMUND BURKE, any cauſe to complain of the flippant confidence of profeſſional Reviewers?

In the chapter which treats of the *ridiculous*, there is nothing that is new, and very little, if any thing, peculiarly excellent. The whole, indeed, is good; for the reaſoning

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is found, the language perſpicuous, and the diſtinction between *wit* and *humour* accurately drawn; while both are traced to a ſource, certainly not the moſt honourable to human nature, as it exhibits itſelf in artificial ſociety. The author's reflections on this ſubject, in which he paints out the difference between a *good humoured*, and a *good natured* man, are indiſputably juſt, and ſuch as we regret that our limits will not permit us to lay before our readers. But the article has already extended to a very unuſual length, and we haſten to the concluding chapter, which diſplays throughout equal juſtneſs of thinking, with greater originality.

The ſubject is *Novelty*, and the author accounts for the pleaſure which it affords to the mind, by the undoubted *fact*, "that every natural ſentiment or ſenſation, when long continued without variation or interruption, becomes an habitual mode of exiſtence, inſtead of a tranſitory affection." This fact was taken notice of in the firſt part of the work, and philoſophically illuſtrated, as we have ſhown in our laſt number. Hence it follows, that change and variety, are neceſſary to the enjoyment of all that can be called pleaſure, whether ſenſual or intellectual: and, ſo powerful is this principle, that all change, not ſo violent as to produce in the organ a degree of irritation abſolutely painful, muſt be pleaſing to the mind, and preferable to any uniform and unrevived gratification.

"It might naturally be ſuppoſed, when ſtandards of excellence were univerſally acknowledged and admired in every art; in poetry and elocution; in painting and ſculpture; in perſonal dreſs, decoration and demeanor; it might naturally be ſuppoſed, I ſay, that the ſtyle and manner at leaſt of thoſe ſtandards, would be univerſally followed; and that the wit and ingenuity of man would *only be employed* (employed only) in adding the utmoſt refinements of execution to that, which admitted of no improvements from invention. But this is by no means the caſe:—on the contrary, *ita comparatum eſt humanum ingenium, ut optimarum rerum ſatietate defatigetur; unde fit, artes, neceſſitatis vi creſcere, aut decreſcere ſemper: et ad faſtigium evectas, ibi non poſſe conſiſtere.* Perfection in taſte and ſtyle has no ſooner been reached, than it has been abandoned, even by thoſe, who not only profeſſed the warmeſt, but felt the ſincereſt admiration for the models which they forſook. The ſtyle of Virgil and Horace in poetry; and that of Cæſar and Cicero in proſe, continued to be admired and applauded through all the ſucceeding ages of Roman eloquence, as the true ſtandards of taſte and eloquence in writing. Yet no one ever attempted to imitate them; though there is no reaſon to ſuſpect that their praiſes were not perfectly ſincere: but all writers

writers ſeek for applauſe; and applauſe is *only to be gained* (to be gained only) by novelty. The ſtyle of Virgil and Cicero, was new in the Latin language, when they wrote; but in the age of Seneca and Lucan, it was no longer ſo; and, though it ſtill impoſed by the ſtamp of authority, it could not even pleaſe without it; ſo that living writers, whoſe names depended on their works, and not their works upon their names, were obliged to ſeek for other means of exciting public attention, and acquiring public approbation. In the ſucceeding age, the refinements of theſe writers became old and inſipid; and thoſe of Statius and Tacitus, were ſucceſsfully employed to gratify the reſtleſs pruriency of innovation. In all other ages and countries, where letters have been ſucceſsfully cultivated, the progreſſion has been nearly the ſame; and, in none more diſtinctly than in our own: from Swift and Addiſon, to Johnſon, Burke and Gibbon, is a tranſition exactly ſimilar to that from Cæſar and Cicero, to Seneca and Tacitus." (P. 430.)

If this reaſoning be concluſive, as to us it appears to be, it ſufficiently accounts for the gradual decline of Roman eloquence, and renders uſeleſs, if not abſurd, the author's own hypotheſis, that the profeſſors of Rhetoric contributed to corrupt the art, which they were appointed to preſerve and to improve. They muſt, indeed, have conducted themſelves very differently from the generality of our profeſſors of rhetoric, if they did not retard the corruption proceeding from this ſource; for the profeſſors in our ſchools and colleges, labour moſt ſtrenuouſly to perſuade their pupils, that the ſtyle of Addiſon is preferable *in all reſpects*, to that of Johnſon; though the latter is generally vigorous and always grammatical, and the former often neither the one nor the other.

On the ſame principle, the unbounded love of novelty, the author accounts, to our entire ſatisfaction, for the fluctuation of taſte in painting, ſculpture, gardening, architecture, dreſs, and every thing elſe, that is uſually ſuppoſed to be under the dominion of faſhion and caprice. "The words *genius* and *taſte* are, like the words *beauty* and *virtue*, mere terms of general approbation, which men apply to whatever they approve in the phyſical and moral world, without annexing to them any ſpecific ideas;" and as novelty never fails to give pleaſure by the irritation which it produces on the organ, or by the acquiſition of ideas, which it furniſhes to the mind, whatever is new and at the ſame time faſhionable, is deemed beautiful or elegant, becauſe it receives that approbation, which only beauty or elegance can juſtly claim. In his illuſtration of this ſubject,

ject, Mr. Knight throws out many reflections on the reading of novels, and on that delight which mankind ſeem to take as well in relating, as in liſtening to what is wonderful—reflections, which we earneſtly recommend to the younger part of our readers; for they are founded in the trueſt philoſophy, and calculated at once to enlighten the underſtanding and to purify the heart.

On the whole, we have ſeldom ſtudied a work on the fine arts, which more completely gained our approbation than this *Analytical Inquiry into the Principles of Taſte.* Faults it has, and ſome of them we have pointed out; but he who ſhall ſee only its faults, and be blind to its merits, muſt, in our apprehenſion, be defective as well in underſtanding as in taſte. That which is moſt objectionable in the volume, and moſt likely to excite the diſguſt and indignation of the reader, is the arrogance of the author's language, and the contempt with which he treats all who differ from him in opinion reſpecting poſitions, which, if not *felt* to be true, cannot be demonſtrated. Of this we have produced one inſtance in his treatment of Mr. Burke, whom he repreſents, in the paragraph immediately preceding our extract, as having fallen into "a ſtout inſtance of *confuſion*, even with every *allowance* that can be made for the ardour of youth in an *Hibernian* philoſopher of five-and-twenty!" Such a national alluſion as this, unworthy of a gentleman or a ſcholar, is the more inexcuſable in Mr. Knight, that his illuſtrious antagoniſt cannot anſwer for himſelf, and that "Engliſh vengeance, even when juſtly provoked, wars not with the dead." Of Mr. Price too, though he agrees with him in moſt of his concluſions, and on every occaſion calls him *his friend*, he generally writes in a ſtrain of ironical compliment, more galling to a man of ſenſibility than the ſevereſt invective.

Of the ſtyle of this work little can be ſaid. The punctuation is ſo different from that which is to be found in the works of our beſt writers, that it renders obſcure many ſentences, which are grammatically conſtructed; and which, with a proper punctuation, would be at once perſpicuous and elegant. The author likewiſe delights too much in the uſe of unauthorized words, and of words uſed in an unuſual ſenſe. The *evidence of a parallax* is not Engliſh; and his feeble but arrogant attempt to vindicate the phraſe would have been well omitted. *Erotic parts* is a phraſe doubtleſs intelligible to every man, who knows that ἔρως ſignifies *love*; but it is not authorized by the *jus et norma loquendi*; and Mr. Knight's knowledge of the Greek language,

guage, though not infallible, is too generally admitted to require to be diſplayed by ſo uſeleſs an innovation in his mother-tongue. *Fromwards* is a word not now in uſe; and we doubt if it was ever in uſe among good writers; for Sydney and Cheyne, the only authorities which Johnſon produces for it, are ſcarcely entitled to that character. We are not ſure that *memorability* is an Engliſh word, though it might be adopted with great propriety; but the *conſtant* uſe of *exactitude* for *exactneſs* ſmells ſtrongly of pedantic affectation.

Even to the plan of this work ſome objections might be made. It is entitled, *An Analytical Enquiry into the Principles of Taſte;* but the commencement of the Inquiry is not *analytical.* Perhaps it would have more fully anſwered to this title, had the author begun by deſcribing diſtinctly ſome ſpecimens of each of the fine arts, and ſome well-known natural objects, which are univerſally allowed to be beautiful or ſublime, or in good taſte; and then proceeded to inquire what circumſtances, characteriſtic of theſe objects, are perceived, as pleaſing by means of the ſenſes; what, by the underſtanding; and what derive their character of beauty or ſublimity, &c. from the law of aſſociation. This proceſs, we think, would have prevented a few repetitions into which the author has fallen, and into which indeed he could not avoid falling, when he treated *firſt* of *beautiful* objects, perceived by each of the ſenſes; and then of the ſame objects, as their beauty is modified by the great law of aſſociation, and by the ſtrength and operation of the paſſions. On the nature of logical *analyſis* we could write a volume; but a hint, if he would take a hint from a ſynod of Critics, is enough to Mr. Knight, of whom we therefore take leave for the preſent; aſſuring him, notwithſtanding our reaſons to complain of him, that we have been inſtructed as well as entertained by the work, on which we have written theſe remarks; and that we think it juſtly entitled to that public approbation, which has brought it ſo ſoon to a third edition.

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ART. VIII. *The Apocalypſe, or Revelation of Saint John, tranſlated; with Notes, critical and explanatory. To which is prefixed, a Diſſertation on the Divine Origin of the Book, in Anſwer to the Objections of the late Profeſſor J. D. Michaelis. By John Chappel Woodhouſe, M. A. Archdeacon*

*Archdeacon of Salop, &c.** Royal 8vo. 18s. Hatchard. 1805.

THE Apocalypſe, or Revelation of St. John, has ever been accounted the moſt difficult portion of the New Teſtament. The figurative language in which the viſions are delivered; the variety of ſymbols under which the events are preſignified; the extent of the prophetical information, which appears to pervade all ages of the Chriſtian Church, afford little hope of its *perfect* elucidation, till a further proceſs of time ſhall have ripened more of the events foretold in it, and have given ſafer ſcope to inveſtigation.

It was to be expected, therefore, that the early commentators would be enabled to make but little progreſs in this work; and the labours of Irenæus, and of Hippolitus, Methodius, and other ancient writers, reported by Andreas of Cæſarea, though they afford the ſtrongeſt ſanction to the divine origin of the prophecy, have contributed but little to explain it. Nor do we derive from Arethas, Victorinus, or Primaſius more valuable help. Theſe writers bring us down to thoſe barbarous times, under which all hope of able criticiſm was buried, till the revival of letters and the reformation of religion.

The firſt haſty reſolve of Luther, declared him doubtful of the divine origin of the Apocalypſe. But the ſucceeding reformers ſoon eſtabliſhed its authenticity; and by a ſucceſsful application of ſome of its prophecies to events which had then taken place, opened a new field of inveſtigation. But, of all the commentators, we can mention none who have made more ſecure advances in this ſtudy, than our venerable countryman Joſeph Mede, to follow and confirm whoſe ſteps has been the chief labour of the moſt judicious of ſucceeding expoſitors; and though many have been the pens, engaged during the two laſt centuries, on this attractive ſubject, yet few, who have ventured to forſake Mede's track, have ſucceeded in their attempts. In moſt of theſe, curioſity, delighting in its own gratification, has eagerly obtruded itſelf upon the hidden things of God; and the raſh precipitancy of enthuſiaſm has been tempted to adapt divine prophecy to the paſſing events of the time, alike unworthy of the dignity and ſanctity of the ſubject.

The author of the preſent work, we have the ſatisfaction

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* Since appointed Dean of Lichfield.

to

to announce, is not of this deſcription. He ſeems to have approached this myſterious volume, with that warineſs and pious caution, with that diligence of reſearch, with that patience and acuteneſs of inveſtigation, with that erudition and biblical knowledge, which are indiſpenſably required of thoſe who explore its ſacred receſſes.

We confeſs ourſelves to have been ſomewhat prepoſſeſſed in favor of this author, by diſcovering him to be the ſame, who lately publiſhed, on the Authenticity of the Apocalypſe, ten letters addreſſed anonymouſly to the tranſlator of Michaelis's Introduction of the New Teſtament. We had the pleaſure, at that time, of beſtowing upon them unqualified commendation*. Theſe letters are reprinted in this publication, but in a new form, that of a diſſertation; and as the author obſerves, they have here their proper place, not only becauſe ſome knowledge of the queſtion, concerning the authenticity of the Apocalypſe, is required as an introduction to the book, but alſo, becauſe the ſubſequent annotations on the text of the Apocalypſe will be found a proper ſequel to the diſſertation; as containing a continuation of that *internal* evidence by which the divine pretenſions of the book are to be ſupported.

In this form we have again peruſed them, with increaſed ſatisfaction, and earneſtly recommend them to the attention of every ſtudent in divinity. In giving an account of profeſſor Leſs's valuable work on the New Teſtament, we mentioned with regret his apparent bias againſt the authenticity of the Apocalypſe†, and we then referred to the former edition of this diſſertation, (the ten letters) for the beſt reply that could be given to his doubts. We ſee with the more pleaſure, that Dean Woodhouſe has ſubjoined a poſtſcript to his diſſertation, expreſsly in anſwer to the objections of Leſs, which makes the reply entirely complete and ſatisfactory. We join him, however, in the wiſh that ſome of our German tranſlators would favour us with the replies of Chancellor Reuſs and Dr. Storr, which, though not neceſſary after what he has ſaid would, doubtleſs, be found learned and uſeful.

The new tranſlation is here printed in a parallel column with the original Greek, and the authorized verſion of our church: a method which we moſt highly approve, having experienced the great advantage of it in Macknight's excel-

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* Britiſh Critic, March 1802, vol. xxi. p. 292.

† Vol. xxvi. p. 284.

lent work on the Epiſtles. The Greek text is that of Grieſbach's firſt edition, for adopting which ſatisfactory reaſons are given in the introduction, p. xx. The new tranſlation is formed, apparently, with as little variation as poſſible from the old, a principle which we alſo moſt cordially approve; and where the differences are important they are generally accounted for in the notes*. They ſeem uſually to be ſuch as no ſober ſcholar can with propriety diſapprove.

Having given this account of the tranſlation, we procced to note the principles, under the controul of which, the author profeſſes to have conducted his interpretation.

The firſt is, " to compare the language, the ſymbols, the predictions of the Apocalypſe, with thoſe of former revelations; and to admit only ſuch interpretation, as ſhould appear to have the ſanction of this divine authority."

The ſecond regards the *kind* of hiſtory to which the language, ſymbols, and predictions may be applied; and the author confines himſelf principally, if not ſolely, to *ſacred* hiſtory, the hiſtory of the Church of God. And from a compariſon of former prophecies, as interpreted upon ſcriptural authority, he concludes, that " unleſs the language and ſymbols of the Apocalypſe ſhould in particular paſſages direct, or evidently require, another mode of application, the predictions are to be applied to events occurring in the progreſſive kingdom of Chriſt."

A third controuling principle is derived from a conſideration of the *ſpiritual* nature of that kingdom which appears to be the object of the prophecy, and therefore ſeems to require a *ſpiritual* interpretation. Wars, and other events of the utmoſt magnitude, this writer ſuppoſes *not* to have been the object of the apocalyptical prophecies, unleſs they appear to have promoted, or retarded in a conſiderable degree, the real progreſs of the chriſtian religion, whoſe proper reign is in the hearts and conſciences of men.

The fourth and laſt principle adopted, is " not to attempt the particular explanation of thoſe prophecies which remain yet to be fulfilled."

The ſimplicity and diſcretion diſcoverable in theſe prin-

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* In ver. 11. chap. 1. the Dean repeats in his tranſlation the words " I am Alpha and Omega, the firſt and the laſt," but to our ſurpriſe, without aſſigning his reaſon for it. He refers to his notes on verſes 4 and 8, but they do not contain the reaſon. It is true, that ſome copies have the words, but not the beſt, and they do not appear in the accompanying Greek text.

ciples,

ciples, eſpecially the laſt, promiſe to ſecure this writer from thoſe raſh, and enthuſiaſtic applications of the ſacred prophecies, which we have had occaſion to lament, in the proſecution of our duty to the public. The events which have lately happened in the world, the ſcenes which are now paſſing before our eyes, are ſo threatening and alarming, as to have induced many perſons to apprehend that the fulfilment of the later prophecies is now at hand. The time is boldly fixed for the fall of Antichriſt; the years are numbered to the commencement of the millennium; the Jews are aſſured of the time for their reſtoration, and the great enemy of the preſent race of men, who now deſolates the world with famine and the ſword, has been recognized as foretold in the apocalyptic viſions, under a name ſimilar to that which he now bears. Writers have ſtarted up on every ſide, foretelling and deciding upon the fates of nations. Every one who runneth can read, and all who can read imagine that they can propheſy. To no ſuch pretenſions does this writer aſpire. Unallured by the importance, undiſturbed by the multitude of events that have lately crowded upon our obſervation, he calmly and temperately purſues his inveſtigations upon the principles adopted, eliciting original and important concluſions from ſcriptural deductions, and ſupporting them by learning and ability.

In his diviſion and arrangement of the Apocalypſe, the author has not confined himſelf to that of chapters and verſes, for which he has aſſigned ſuch reaſons as will eaſily be admitted by the learned, but has aſſorted the whole into ten grand parts, each containing ſuch ſections or ſubdiviſions as the ſubject ſeemed to authorize.

The firſt part, divided into ten ſections, contains the three firſt chapters of the book, which deſcribe ἃ εἰσι, (ch. i. 19. iv. 1.) the then preſent ſtate of the chriſtian churches in Aſia, as known by their omnipreſent Lord. This part, as exhibiting a proper baſis for the interpretation of the viſions which follow, the author profeſſes to have ſtudied with uncommon attention; and to the expoſition, which he has thus obtained of the figurative expreſſions here employed, he continually refers in ſubſequent parts of the work. This method of proceeding is undoubtedly fair, and ſuch as promiſes ſucceſs. But our limits will not permit us to follow the commentator through theſe his deductions. The ſpace which we can allot to the review of this work, will be more uſefully employed, in giving ſome account of the author's expoſition of the more important prophecies, where it takes a range totally different from all preceding expoſitors. The firſt remarkable

markable inſtance of this is in the interpretation of *the ſeals*, which are comprehended in the ſecond part, or grand diviſion of the book.

The firſt ſeal, exhibiting the white horſe, he concludes, from ſcriptural compariſon cloſely purſued, to repreſent "the progreſs of the Chriſtian religion, in its primitive purity, from the time when its heavenly founder left it on earth, under the conduct of his apoſtles." In this interpretation he is ſupported by the moſt ancient expoſitors, by Methodius and others, as reported in Andreas Cæſarienſis, Arethas, &c. This event had taken place before their times.

The ſecond ſeal, exhibiting alſo an horſe, but changed in colour from white to red, (or, as this author tranſlates the word πυῤῥος more literally, fire-coloured,) he ſuppoſes to foreſhow the change which unhappily took place in the early Chriſtian Churches; "when a fiery zeal, without knowledge, or at leaſt without charity, inſtigated the profeſſors of this peaceful religion to deſtroy peace; and Chriſtians, divided among themſelves, began to perſecute and ſlay each other." He marks the beginning of this change at that period, when Victor, Biſhop of Rome, was reproved for the furiouſneſs of his conduct by the peaceful Irenæus, (Euſeb. Hiſt. lib. v. 24.) but which proceeded to greater and more general enormity in the fourth century, when in feuds occaſioned by the election of Chriſtian Biſhops, and in ſchiſms of the church, more eſpecially that of the Donatiſts, thouſands of Chriſtians are recorded to have periſhed by the hands of each other.

The third ſeal, figured by the *black horſe*, produces another change; and the Chriſtian religion (ſtill ſuppoſed the object of repreſentation), is ſeen to paſs into that dark night of ignorance, which is known to have ſucceeded to the irruption of the barbarians. Inſtead of faithful, pious obedience to the word, a yoke of impoſed ceremonies galled the Chriſtian Church, attended by a famine, "not of bread, nor of water," as the Prophet Amos ſpeaks, "but of hearing the words of the Lord." Thus the expoſition is, according to rule the third, in a *ſpiritual* ſenſe. And to accompliſh this effect the Dean tranſlates ζυγος, *yoke*, and not *a pair of balances*, for which he aſſigns ſuch reaſons (to us concluſive), as we have not room to detail.

Under the fourth ſeal, the author obſerves, that

"Χλωρος, in the common tranſlation rendered by the adjective *pale*, is uſed in the Greek Scriptures to expreſs the colour of *graſſy-*

*graſſy-green*; which, though beautiful in the clothing of the trees and fields, is very unſeemly, diſguſting, and even horrible, when it appears upon fleſh; it is there the *livid* colour of corruption. I have therefore tranſlated it with this additional epithet. By Homer, the epithet χλωρὸς is applied to *fear* *, as expreſſive of that green paleneſs which overſpreads the human countenance, upon the ſeizure of that paſſion. And the epithet *pale* may be ſufficient to expreſs this colour, as affecting the face of *man*, but ſeems inadequate to convey the force of χλωρὸς, when uſed to deſcribe the hue of this ghaſtly horſe.

"There is a ſublime climax, or ſcale of terrific images, exhibited in the colours of the horſes in the four firſt ſeals, denoting the progreſſive character of the Chriſtian times. It begins with *pure white*; then changes to the *fiery and vengeful*; then to *black*, or mournful; and when we imagine that nothing more dreadful in colour can appear, then comes another gradation much more terrific, even this 'deadly pale †.' And the imagery is ſcriptural, as well as ſublime. Striking reſemblance to it may be obſerved in the following very poetical paſſage: 'Her Nazarites *were purer than ſnow*, they *were whiter than milk*, their poliſhing was of ſapphire.—Their viſage is *blacker* than a coal, *darker than blackneſs*; they are not known in the ſtreets; their *ſkin cleaveth to their bones*; it *is withered* ‡.' Such a gradation was there alſo, from heavenly-pure to foul and horrible, in the Chriſtian Church." P. 151.

He then proceeds to apply this ſeal, characterized by the greateſt enormities, under which Death and Hell hold their ſpiritual reign, to the papal times: and he adds his general reaſons at large for the new interpretation, a part of which we ſubjoin:

——"So under the fourth ſeal, *the myſtery of iniquity* was completed. It was then that the harſh and uſurped dominion, which we call the papal tyranny, was extended over the *lives and the conſciences of Chriſtians*. To profeſs religion in its purity, became a crime in the account of thoſe who had ſeized the government of the Chriſtian Church. Bloody tribunals were erected, and deadly laws enacted, againſt deviations from the ſtandard of doctrine enjoined by the corrupt rulers; ſoldiers were levied to enforce obedience to their tyrannical laws; and entire nations of *reputed* heretics were ſubdued, or extirpated by the ſword. Thus, under the *name* of the *Chriſtian Church*, under the auſpices and guidance of her profeſſed miniſters, *Death and Hell* were ſeen to commit

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* Χλωρὸν δέος, Odyſſ. M. 243.

† "Shakeſpeare's Hamlet."  ‡ "Lament. iv. 7, 8."

devaſtation,

devaſtation, to deſtroy the lives of men, and almoſt to eradicate pure religion from the world.

"The chronological period of theſe reſpective ſeals may be *generally*, but cannot be *exactly*, aſcertained; becauſe, as was obſerved before, the change was gradual: and in ſuch caſes, though we can ſee clearly, as in the colours of the rainbow, that the change from one to the other has taken place; yet it is not ſo eaſy to aſcertain at what point of contact it began. Thus, generally ſpeaking, we may affirm, that the uncharitable and vengeful character of the ſecond ſeal is to be ſeen diſtinctly in the fourth century, though it had its dawnings much ſooner *. The third ſeal, under which ſuperſtition impoſed a yoke of ceremonies and obſervances, 'ſuch as pure Religion had rejected,' ſeems to have had its commencement in thoſe times when the Church aſſociated itſelf with heathen philoſophy, and imbibed with it heathen ſuperſtition. Theſe abuſes crept in by degrees; and the colour ſeems not entirely to have changed till the end of the fourth and beginning of the fifth centuries †. The corruption and ravages of the fourth ſeal came on likewiſe by gradation, growing, as it were, out of the two preceding; and did not arrive at their utmoſt horror, till about the twelfth century. The baniſhment of Chriſtians, on account of religious opinions, began, under the influence of the ſecond ſeal, with the reign of Conſtantine, and increaſed under that of Theodoſius. Under Honorius, in the fifth century, edicts were obtained from the civil power, for perſecution unto *death* ‡; but they appear not to have been then carried into execution. Yet the bias of the church had begun at this time to incline ſtrongly to violent meaſures. Auguſtine, in his epiſtle to Vincentius §, ſays, that he has found reaſon to change his opinion concerning the application of *force* in the converſion of heretics, perceiving it now to be uſeful. But ſtill there ſeems to have been no *capital* puniſhment for that which the church ſhould deem hereſy, before the twelfth century; when a court of Inquiſition was erected againſt the Albigenſes and Waldenſes. In the thirteenth century it was enacted, by the fourth council lateran, that heretics ſhould be delivered to the civil power *to be burned*. At which time, during a lamentable period of forty years, above a *million of men* are ſaid to have ſuf-

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* "See note, ch. vi. 4."

† "Moſheim, Cent. v. pp. 376. 382. 390. 392. 396.

‡ "See this proved by Sir Iſaac Newton, on Daniel and the Apocalypſe, p. 410. 415."

§ "Tom. ii. p. 174."

fered by capital puniſhment for what was deemed hereſy, or in what was called Chriſtian warfare *.—

*Tantum relligio potuit ſuadere malorum!*

"Such is the interpretation of the four firſt ſeals, which a diligent attention to the figurative language of Scripture, and a compariſon of it with eccleſiaſtical hiſtory, has occaſioned me to produce. It is different from the expoſition, at this time generally received; in which, the reigns of certain *Roman Emperors*, diſtinguiſhed by conqueſt, civil war, famine, and ſlaughter, are exhibited, as fulfilling theſe predictions. But the grounds upon which the interpreters have proceeded, are not ſuch as have inclined me, on a candid review, to retract my interpretation, and adopt theirs.

"I have already ſtated † my reaſons for believing, that (agreeably to the opinion of many eminent divines) all ſacred prophecy has for its object, *the fates and fortunes of the Church of God and of Chriſt*; that it is ſeldom found to deviate from this object; and that when the fates of nations or of individuals are foretold, it is even then with ſome reference to the future hiſtory of the Church and of its Meſſiah. If this notion be juſt, (as, I truſt, will be generally allowed,) it muſt at the ſame time be granted, that in the interpretation of the Apocalyptic Viſions, no part ſhould be diverted from this its main and proper object, ſo as to be applied to the fortunes of civil and heathen empires or rulers, unleſs the ſymbols, under which the prediction is repreſented, evidently demand ſuch application, by a compariſon of their former and undoubtedly fit application to ſuch purpoſes by preceding prophets. I allow, for inſtance, that the remainder of the Roman empire, divided into ten kingdoms, is evidently ſymbolized and delineated in chapters xiii. xvii. &c. of the Apocalypſe. The ſymbols there uſed, compared with ſimilar paſſages of the prophet Daniel, point out and demand ſuch an application. But, when no ſuch cogent reaſons occur from a Divine interpretation of the figurative language, (as in that of Daniel by the angel, Dan. vii. 16.) it appears to me, that we have no right to apply the prophecies to civil and heathen hiſtory. In the figurative language of the four ſeals, I can diſcover no ſuch grounds of interpretation; nor can I perceive that any ſuch have been produced. We have no Divine direction, as in chap. xvii. 18, to point to the great city *Rome*: and certainly there is no appearance in the

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"* Moſheim, Eccl. Hiſt, cent. xiii. Hiſt. des Papes, iii. 16. Fleury, Eccl. Hiſt. xvi. 174. 240. xviii. 485. Jortin's Remarks on Eccl. Hiſt. v. 72. 138, &c. 245. 254. 330. 353. 363. 356. 373. 386. 493."

† "See the Introduction, pages 11, 12, 13, 14."

horſes

horſes or their riders, which deſignates them as *Roman*. Nor do I remark that the writers who have adopted this mode of applying theſe predictions, have uſed arguments to juſtify ſuch interpretation. A paſſage indeed of this kind, I have obſerved in Joſeph Mede, and have before quoted; in which he concludes, that becauſe the prophet Daniel had both preſignified the coming of Chriſt, and alſo arranged the fortunes of the Jewiſh Church, according to the ſucceſſion of the heathen empires; ſo the Apocalyptic prophecies muſt be ſuppoſed to meaſure the Chriſtian hiſtory by the intervention of the Roman empire then remaining *. This will be granted in all caſes, when the ſymbols employed ſhall appear *neceſſarily* to point out ſuch interpretation; *but not otherwiſe* +." P. 156.

We have preſented to the reader theſe quotations, as exhibiting a ſpecimen of the manner of this writer, in thoſe parts of his work, wherein he defends his deviation from the track of preceding commentators.

Under the trumpets the moſt material innovation is, that of the fifth and ſixth; the former of which he applies to the corruptive ſwarm of the Gnoſtics in the ſecond century; the latter to the followers of Mahomet, comprehending both the Saracens and Turks: and he has ſupported his interpretation with a conſiderable maſs of learning and of argument. By the firſt beaſt, ariſing from the ſea, the Dean underſtands

——" that worldly tyrannical domination, which, for many ages, even from the times of the Babyloniſh captivity, (for then the firſt beaſt of Daniel *begins* to oppreſs,) had been hoſtile to the Church; but more eſpecially under the fourth beaſt of Daniel, the Roman uſurpation, which, prior to the acceſſion of Conſtantine, had afflicted the ſaints with many bloody perſecutions. Now, under this beaſt of the Apocalypſe (including his falſe prophet or miniſter), we ſeem to behold that ſame oppreſſive and perſecuting power renewed, and continued for ages, with ſome variety of exhibition; even through the long period of twelve-hundred-and-ſixty years, after the Roman empire had become divided into its ten horns, or kingdoms." P. 334.

The ſecond beaſt, or falſe prophet, he ſuppoſes, to repreſent the eccleſiaſtical tyranny, which, under two ſeparate branches, (ſignified by the two horns,) Mahometan and Papal, began the ſame period, about the year 606, to en-

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" * See Mede's Works, p. 441."

" + This ſubject is treated more at large at the concluſion of the prophecy of the four firſt trumpets, ch. viii."

gage the civil tyranny (repreſented by the firſt beaſt) in deſtructive warfare and perſecution againſt the Chriſtian Church. He exhibits the ſimilitude of theſe two eccleſiaſtical oppreſſors, and fortifies the ground which he has thus occupied by able arguments. Our limits will not permit us to follow him in theſe, and many other, original diſquiſitions. We muſt content ourſelves with recommending them, and indeed the whole work, to the ſtudent of the Apocalypſe, as well worthy of his attention. Nor can we too highly eſtimate the ſervice done to ſound theology by ſuch an example of temperate and ſober criticiſm, at a time when even grave and judicious Chriſtians are in ſome danger of being ſeduced, by the extraordinary complexion of the times, into the reception of crude and haſty applications of the prophecies, to events now paſſing; to interpoſitions of Providence not primarily affecting the Chriſtian Church; and the tendency of which, with reſpect to that great object of prophecy, remains as yet in total obſcurity.

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# BRITISH CATALOGUE.

## POETRY.

ART. 9. *The Spirit of the Mountains; with other Poems. By George Taylor, of the Bank of England, Author of an Elegy on the lamented Death of Lord Nelſon.* 12mo. Price 5s. Hall. 1806.

He that lives with the Muſes, ſhall die in the ſtraw, he ſays, with much truth and energy, one of our honeſt forefathers ſaws. But Mr. Taylor has better luck, and lives with the Bank of England, by which he will certainly make more than by writing verſes. Not that his verſes are contemptible, by any means, but they are of that moderate kind, that will bring not much fame, and leſs money. Subjoined is a ſpecimen.

AN ADDRESS TO THE ART OF PRINTING.

" Printing, all hail, great Art of Arts ſublime,
All arts preſerving from the wreck of Time;
To thee alone it is that Europe knows
A ſhort ſuſpenſion from her theme of woes;
Her bloody leagues, by holy hands combined,
Her idiots ſainted, and her knaves enſhrined.
Thou ope'ſt the eyes, thou wingſt the thoughts of men,
And energy thou giv'ſt to every pen.

Fantaſtic

Fantaſtic folly ſtretched before thee lies,
And at thy ſhrine the glorious ſacrifice
Of pow'r tyrannic, or of Prieſts or Kings,
The Muſe of Independence ever brings."

This ſmells rather ſtrong of the cant of Democracy.

ART. 10. *A Tribute to the Memory of the Right Honourable William Pitt, with an Eſſay on his Character and Endowments. By Thomas Shirley. Dedicated, by Permiſſion, to the Right Honourable Lord Hawkeſbury.* 8vo. Price 1s. 6d. Stockdale. 1806.

We like this writer's proſe much better than his poetry, the former has a great deal of ſpirit, the latter is feeble and unintereſting. At the end the author announces a moral, comic, and political ſatire, to be called 1806.

## DRAMATIC.

ART. 11. *Shakſpeare's Tempeſt, or the Enchanted Iſland; a Play adapted to the Stage, with Additions from Dryden and Davenant. By J. P. Kemble. And now firſt publiſhed as it is acted at the Theatre Royal, Covent Garden.* 8vo. Price 2s. Longman. 1807.

How far the introduction of another female, may improve this play, in the repreſentation, we have had no opportunity of judging. It certainly does not increaſe the intereſt in the peruſal. This alteration, however, is the work of Dryden.

ART 12. *Spaniſh Dollars, or the Prieſt of the Pariſh. An Operatic Sketch, as performed at the Theatre Royal Covent-Garden. By A. Cherry, Author of the Soldier's Daughter, the Travellers, &c. Muſic by J. Davy.* 8vo. 1s. 6d. Barker. 1806.

Criticiſm would be uſeleſs on a compoſition which is merely intended as the vehicle of ſome good patriotic ſongs, written at the requeſt and for the benefit of Mr. Incledon.

ART. 13. *Catch him who Can. A Muſical Farce, in Two Acts, performed with diſtinguiſhed Succeſs, at the Theatre Royal, Haymarket. Written by Theodore Edward Hook, Author of the Soldier's Return, Inviſible Girl, &c.* 8vo. Price 1s. 6d. Baldwin. 1806.

This is preciſely of a ſimilar deſcription to that above noticed. Some cheerful dialogues and whimſical ſcenes introduce ſome facetious ſongs. If ſuch things have their run for a certain number of nights, at the theatre, the authors, we believe, are very little ſolicitous what opinions we may form of their productions.

NOVELS.

## NOVELS.

ART. 14. *Charles Ellis; or the Friends. A Novel; comprising the Incidents and Obſervations occurring on a Voyage to the Brazils and Weſt Indies, actually performed by the Writer, Robert Semple, Author of Walks and Sketches at the Cape of Good Hope.* 2 vols. 12mo. 9s. Baldwin. 1806.

We were rather prepoſſeſſed againſt this work on reading the firſt pages. The perſonages are vulgar, the ſtyle unpoliſhed, and the expreſſions, occaſionally, very uncouth. The author ſomewhere talks of a biſhop dancing a hornpipe. However, it mends as it advances, and, on the whole, we were not diſſatisfied. The moral throughout is excellent. The ſcoundrel deſcribed, is ſo very pitiful and cowardly a raſcal, that as he is repreſented as the only real character which is introduced, it is a matter of wonder that any one would be the dupe of his ſhallow artifices. The deſcription of the Brazils and Weſt Indies are too unimportant to bear ſo conſpicuous a place in the title page. We remember to have ſeen the author's account of the Cape of Good Hope.

## POLITICS.

ART. 15 *The State of the Negociation; with Details of its Progreſs and Cauſes of its Termination, in the Recall of the Earl of Lauderdale. To which is added, a copious Supplementary Review, and Expoſition of the direct Falſehoods and diſingenuous Suppreſſions of the French Official Papers.* Fifth Edition. 108 pp. 6s. Stockdale. 1806.

It is hardly neceſſary to inform our readers, that the pamphlet before us, on its firſt appearance, excited, in a very high degree, the public curioſity; as it profeſſed to anticipate, under the pretended ſanction of Adminiſtration, the official documents reſpecting the late negociation with France, which were then unpubliſhed. This curioſity, and the air of official information which pervades the work, have, in our opinion, given it a circulation far beyond its intrinſic merit. It is not, indeed, deſtitute of ingenuity of argument, or at leaſt plauſibility of language; but the writer appears to us rather the ſpecious advocate of a party, than the able defender of his country. Although this opinion is, we believe, become general, we ſhall endeavour to juſtify it by a few obſervations. It is ſomewhat remarkable that this writer, like the author of the "Inquiry into the State of the Nation," divides his ſubject into certain heads; the laſt and moſt important of which (the *view of our preſent ſtate, the hopes of Europe*, &c.) though formally laid down

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in the outſet of the work, is afterwards wholly omitted.—The points really diſcuſſed are, Firſt, "The ſtate of things which induced our Miniſtry to attempt a Negociation;" Secondly, "the ſtate of things which led to that kind of peace which they propoſed, and could alone have accepted;" and Thirdly, "the immediate matter of Negociation."

On the firſt point, it is not very material to aſcertain whether there were at *that* period any juſt grounds for confiding in the ſincerity of Bonaparte, or, conſidering his character, and that of his government, as compatible with the deſire of an honourable and, in any degree, permanent peace. Yet, without dwelling on the evidence of paſt experience, (which to us clearly ſhows the futility of this author's ſuppoſitions) we muſt obſerve, that he has himſelf, in the ſecond branch of his work, where he argues at length on the neceſſity of a guarantee to any peace made with Bonaparte, overthrown all the ſpecious ſophiſms in the firſt. The reader has only to advert to the ſtatement and arguments from page 38 to page 52, for a complete expoſure of the abſurdities contained in pages 25 and 26. The objections to the conduct of the late Miniſtry, reſpecting the war, ſo vehemently urged in "*the Inquiry, &c.*" and (in our opinion) ſo clearly refuted in the "*Anſwer to that Inquiry,*" need not be diſcuſſed here; but we cannot help entering our proteſt, both againſt the opinion given by this author of the Marquis of Welleſley's Government of India, and the inference drawn from that opinion: for if it were true, that the adminiſtration of that nobleman had "ruined India," a peace, which ſhould admit our ever inſidious rival, France, to its former poſſeſſions in that country, or at leaſt to an unreſtrained intercourſe with it, ſeems not the beſt of all methods that could be deviſed for repairing that ruin. Few remarks ſeem neceſſary on the other parts of this production; the moſt exceptionable of which, and eſpecially the contemptuous treatment of our beſt ally (the only remaining bulwark of continental Europe) are ſtrongly and juſtly reprobated in a tract which we ſhall immediately notice. The ſecond branch of this author's ſubject relates entirely to a guarantee of the propoſed peace, by other European Powers, intended by Adminiſtration to be inſerted in any Treaty that ſhould take place. How this guarantee was to have been made effectual, we are not told; but no intelligent reader, we think, can peruſe the arguments produced in its favour, without ſeeing how forcibly they apply againſt any treaty with the preſent Ruler of France, in the preſent ſtate of his power. With regard to the third part of this work, (which the author terms "the immediate matter of the treaty") it will be ſeen, from the documents ſince publiſhed, that he is in ſeveral reſpects inaccurate, and that ſome of the facts by no means accord with his aſſertions. He has, however, both in the original treatiſe and ſupplement, pointed out many of the tergiverſations, and artful pretences of our enemy; though,

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as his work appears to us, in other reſpects objectionable, we have heard with pleaſure, that it has been diſavowed as a publication authorized by government.

ART. 16. *A Vindication of the Court of Ruſſia, from a falſe and treaſonable Attack, in a Pamphlet entitled "The State of the Negociation, &c. in an Addreſs to the Public."* 8vo. 84 pp. 2s. 6d. J. J. Stockdale. 1807.

The object of the writer before us is not merely to reprobate the doctrines, and expoſe the tendency of "*the State of the Negociation,*" but to ſhow that it muſt have been written by the direction, and publiſhed under the countenance of Adminiſtration; or, at leaſt, that the proofs of miniſterial participation are ſo ſtrong, as to require a much more explicit diſavowal, and even a public proſecution to repel them. Several objections to the publication in queſtion are ſtated; but thoſe which are here chiefly relied on are, its contemptuous treatment of the Emperor of Ruſſia and his Miniſters, and its injurious attack on the Adminiſtration of Mr. Pitt. On both theſe topics the cenſures paſſed in this work on the ſuppoſed miniſterial pamphlet, are forcibly, and, we think, juſtly urged; but the preſent author, in his zeal to detect and ſtigmatize the offender, not only aggravates the offence, but, by rendering it more public, increaſes the probability of miſchievous conſequences. We truſt ſome imprudent and even indecent ſarcaſms in a pamphlet anonymous, though pretending to be in ſome degree official, cannot have the ill effect which he ſuppoſes, (of alienating the Emperor of Ruſſia from our cauſe) ſince it has been diſavowed in the journals known to be countenanced by Adminiſtration. We however unite with this author, in condemning ſuch ſarcaſms, and in the praiſe he beſtows on the wiſe and ſpirited efforts of Mr. Pitt for effecting the deliverance of Europe; although, by the weak councils of ſome of our Allies, or the treachery of thoſe employed by them, thoſe efforts were unhappily fruſtrated. It is not for us to decide how far the writer before us has proved the connection of ſome part of the Miniſtry with the work which he juſtly cenſures. Many of his incidental opinions we approve; and particularly thoſe on the proſecution of Mr. Reeves; than whom few individuals have been more calumniated, and even perſecuted, for a conduct which clearly intitled him to the warmeſt gratitude of his country.

ART. 17. *Reaſons for not making Peace with Bonaparte. By William Hunter, Eſq.* 8vo. 78 pp. 2s. Stockdale. 1806.

Previouſly to this author's entering upon his principal ſubject, he briefly traces the events of the laſt coalition againſt France and the Campaign of 1805; upon which he juſtly obſerves, that "the league which was formed for the emancipation of the continent

tinent from the chains in which it was bound, was on a ſcale of grandeur worthy of the comprehenſive mind of the illuſtrious ſtateſman that planned it, and, although much blame has, by the heated paſſions of mankind, been attributed to him from it's miſcarriage, yet, when we conſider by what unaccountable blunders, on the part of our allies, that miſcarriage was occaſioned, Mr. Pitt muſt ſtand completely acquitted." He then ſtates, with great apparent truth, what theſe blunders were, and how probable it is, that common prudence on the part of the allies, would have involved Bonaparte in ruin.

The Author's "reaſons for not making peace with Bonaparte," are ſuch as, in our opinion, muſt occur to every conſiderate mind. Theſe are, his inſatiable ambition and notorious perfidy, the nature of his government, his manifeſt views of univerſal empire, and, conſequently, the impoſſibility that any Peace made with him ſhould be durable. He might have added, (what, indeed, may be ſuppoſed to follow from the acknowledged perfidy of our enemy) that upon any freſh quarrel, or indeed, without any quarrel, the firſt notice we ſhould have of his hoſtility, would be by a deſcent upon our ſhores; unleſs we maintained a naval eſtabliſhment in peace, nearly equal to that of war, nor perhaps, unleſs we continued the blockade of his ports. In the concluding part of this pamphlet, the author ſtates a variety of grounds for hoping, that the preſent combination againſt France may prove ſucceſsful, and, that the power of the Uſurper may ſoon be reduced, if not deſtroyed. In this ſtatement, as it appears to have been made at the commencement of hoſtilities between France and Pruſſia, he naturally calculates upon a more effective reſiſtance to Bonaparte in that quarter, than the tyrant has yet experienced. Upon the whole, the work before us does credit to the public ſpirit of the author, and is written with ability, though it will not, in our opinion, be claſſed as a firſt rate performance, for profundity of thoughts, or eloquence of language.

## POOR.

ART. 18. *The Reports of the Society for Bettering the Condition of the Poor.* Vol. IV. Part the Second. Price 1s. Hatchard. 1805.

It is impoſſible to give too much praiſe to the object and conduct of this excellent inſtitution; and we are happy to ſee not only that it continues its labours with unabated zeal, but that ſo many ſocieties of the ſame nature have branched from it; ſince by ſubdividing the labours of its patrons and promoters, its various purpoſes may be more effectually purſued. Among theſe plans, there is none more conſpicuous for its ſalutary tendency, than the La-

dies' Committee for promoting the education and employment of the female poor; an account of which, by Thomas Bernard, Esq. forms the first article in this portion of the fourth volume.—We recommend this and the other articles on the same subject, to the particular attention of our female readers. There are also many useful suggestions in the remainder of this publication, both in the body of the work and in the Appendix. In the latter, we are peculiarly interested by the late Rev. Mr. Gilpin's *Legacy to his Parishioners*, written on his death bed, and directed to be distributed at his funeral.—We will give it intire, and say to every parish priest, "*Go Thou, and do likewise!*"

"As the last advice of a dying friend may have often a better effect than his living advice, I have ordered these few rules, my brethren, to be printed, and distributed among you at my funeral. They contain the sum of what instruction I may, at different times, have given you.

"The great end for which GOD ALMIGHTY sent us into this this world, I have often informed you, is to fit us for heaven. Why GOD, instead of making us happy at once, thought proper to lead us to a state of happiness in heaven, through a state of trial in this world, is a question we have nothing to do with. It is GOD's pleasure it should be so; and we have only to submit to his means of making us happy, and to take it for granted they are the best.—We are to consider ourselves, therefore, as placed in this world, as in a school of preparation to fit us for the next, by laying aside all wickedness; and fitting ourselves for a state of purity. I shall, therefore, give a few rules to shew you, what is chiefly required of us, in our passage, through this world.

"To GOD our first duties are owing. As we receive all from GOD, he has a claim on the utmost of our love and gratitude. Through him we live: through him we are preserved: and through his mercy we are redeemed, by the atonement of CHRIST, from the evil consequences of sin. To him, therefore, we should shew our gratitude by daily prayer. Make him your friend, by a good life, and through faith in the merits of a BLESSED REDEEMER, you may hope to be accepted by him. He will support you, when every thing else fails.

"Whoever neglects the church can have little regard for religion: and he who neglects the sacrament, can have as little for the dying commands of that SAVIOUR, who died for his sins.

"Never let an oath come out of your mouth. As there is no temptation to swear, it is, in fact, doing the devil's wages for nothing.

"Be honest and fair in your dealings. Tricking and cheating serve only a *present occasion*. They never turn out well in the end.—Consider also, that if you are in any parish office, it is as unjust to cheat the parish, as to cheat a neighbour. Indeed it is worse, as you break a trust.

"Take

"Take care not to get a habit of drinking. As drunkenneſs includes every vice and folly; nothing is more offenſive to GOD. The man is turned into a beaſt. Conſider alſo, that there is no vice more eaſily learned. A few times going to the alehouſe will form a habit.

"In your meetings with each other, never ſpeak ill of thoſe who are abſent: be not rough, and abuſive to thoſe who are preſent; and never defile your lips with lewd and filthy diſcourſe. Such diſcourſe ſhews you have corrupt hearts yourſelves, and tends to corrupt others.

"Be induſtrious in your callings. Do the beſt you can yourſelves; but leave the event to GOD.

"In your families be kind and gentle. Spend what you earn, at home, not on yourſelves. Inſtruct your children as well as you can; and, above all things, ſet them a good example. If the father lets his ſon hear him ſwear, or ſee him get drunk, or cheat, he muſt not wonder if his ſon turns out ill.

"Young men who have the ſame wages as thoſe who have families, ought to lay by a little every week. It will teach them to be frugal, and enable them, when they have families, to furniſh a houſe.

"Do theſe things, and you will be happier in this world than wickedneſs can make you: and I hope we ſhall all meet again together in a bleſſed eternity hereafter; which is the ſincere prayer of

Your affectionate Miniſter,
WM. GILPIN." P. 120.

ART. 19. *Thoughts on the Marriages of the Labouring Poor, containing Inſtructions for their Conduct before and after entering into that important State: with four authentic and moral Stories, illuſtrating the Subject. By Thomas Kelly.* 12mo. 89 pp. 1s. 6d. Kearſley. 1807.

If literary works are to be eſtimated by their general utility, if the author, who inſtructs mankind in virtue, is more valuable than even he who increaſes their knowledge, delights their fancy, or improves their taſte, the unaſſuming publication before us will receive the higheſt praiſe. In a modeſt introduction the author deſcribes himſelf as "poor, friendleſs, and unknown, declining into the vale of years, and having a family to maintain by his daily labour." Yet we know not any one who could, with more good ſenſe and propriety, have inſtructed the labouring poor in ſome of the moſt important of their duties, thoſe which belong to the married ſtate. He firſt diſcuſſes the duties of the huſband and father of a family, and, having briefly delineated the comforts which ariſe from that ſituation, inquires how it happens, that ſo many of the lower claſſes of ſociety find theſe "flowery paths" ſtrewed with thorns?

The cauſes of ſo much miſery he arranges under ſix diſtinct heads, namely—

1. The want of due preparation for this important ſtate.
2. The neglect of chuſing a proper partner for life.
3. Want of œconomy after marriage.
4. Neglect of their children's education.
5. The cuſtom of ſuffering their families to be idle.
6. The pernicious habit of drinking.

On each of theſe topics the author dilates, with much good ſenſe and feeling, and cloſes this part of the ſubject with two appoſite ſtories, the one of a thoughtleſs, the other of a prudent huſband, painting ſtrongly (and as he aſſures us truly) the happineſs which the latter attained, and the miſery to which the former was reduced. In like manner the errors of wives, and the conſequences of them, are briefly conſidered. The principal cauſes that occaſion the failure of their expectations of connubial happineſs, are ſtated to be, 1ſt, The neglect of ſeriouſly conſidering and duly preparing themſelves for the important ſtate into which they wiſh to enter. 2dly, Want of caution in chuſing a huſband. And 3dly, Inattention to the arduous duties of a wife and mother. To illuſtrate his maxims on this ſubject the author gives two inſtances, the one of a vicious, the other of a virtuous wife. They are intereſting and inſtructive; upon the whole, the merit and utility of this work intitle the author to patronage, and his book to extenſive circulation. It well deſerves (in our opinion) the notice of that excellent Inſtitution, the Society for bettering the Condition of the Poor.

ART. 20. *A Letter to Samuel Whitbread, Eſq. M.P. Containing Obſervations on the Diſtreſſes peculiar to the Poor of Spitalfields, ariſing from their Local Situation. By William Hale.* 8vo. 35 pp. 1s. Williams and Smith. 1806.

The caſe, which is clearly and unaffectedly ſtated in this pamphlet, calls, in our opinion, for the early and effectual interpoſition of Parliament. It is, therefore, very properly addreſſed to an able and active member of the Houſe of Commons, who has made the Poor Laws the ſubject of his particular inveſtigation. The author ſtates that "he has reſided for many years in the Pariſh of Chriſt Church, Middleſex, generally known by the name of Spitalfields, and taken an active part in it's parochial concerns;—that, owing to circumſtances which he ſets forth*, almoſt the whole poor of the city of London are there congregated, and by degrees, have obtained their legal ſettlement;" that mechanics of every trade, who work for their employers in the city, carters, porters and labourers, with thouſands who are engaged in the moſt ſervile employments, down to the mendicants,

* This ſeems to us rather too ſtrong an expreſſion. Rev.

the

the lame and the blind, reſide there;" the conſequence of which is, that, to alleviate the diſtreſs daily witneſſed, the chief reſource is "to aſſeſs the poor, and ſqueeze out of their ſcanty pittance, a trifling ſum, which will but partly ſatisfy the cravings of the hungry indigent; while the rich inhabitants in the city, who derive a great part of their opulence from the labours of theſe very poor, contribute nothing to their relief."

Such is the diſtreſsful caſe of the pariſh or diſtrict of Spital-fields. The poor are unavoidably aſſeſſed to the poor; and theſe latter, in conſequence, are very inſufficiently maintained by rates which it ruins the former to pay. Attempts have been made to ſupply a temporary alleviation of this calamity, by Acts of Parliament, enabling the Pariſh to borrow money on the rates: but theſe meaſures have, by anticipating it's reſources, involved it in ſtill greater difficulty. The author before us has ſtated the circumſtances of this grievance, with perſpicuity and energy. We truſt, the wiſdom of the legiſlature will provide ſome permanent and effectual remedy.

## MEDICINE.

ART. 21. *Sketch of the Profeſſional Life and Character of John Clark, M. D. by J. R. Fenwick, M. D.* 8vo. 67 pp. Price 2s. Murray. 1806.

Dr. John Clark, the ſubject of this Memoir, was born in the pariſh of Roxburgh, in the year 1744. He was intended, by his father, for the church, and with that view was ſent to the Univerſity at Edinburgh, but preferring the ſtudy of medicine, he was placed in the houſe of Mr. Watſon, a reſpectable ſurgeon at Kelſo. With Mr. Watſon he continued about five years, when he returned to Edinburgh, and, by his aſſiduity and attention to his ſtudies, attracted the notice of Dr. Gregory. As he was much troubled with nervous affections, occaſioned, as it was ſuppoſed, by a blow on his head, which he received when a youth, he was adviſed by Dr. Gregory to try the effect of ſailing to a warm climate; and having obtained the ſituation of Surgeon's Mate, in the ſervice of the Eaſt India Company, he embarked in the Talbot, on the 22d of March, 1768. To the Eaſt Indies the Doctor made two voyages, but finding his complaint rather aggravated, than relieved by ſailing, he gave up his ſituation, and, after employing the winter of the year 1772, in attending the lectures and hoſpitals in London, having previouſly obtained a diploma, conſtituting him Doctor in Medicine, he went to reſide at Kelſo. Meeting with little encouragement at Kelſo, he removed, in the year 1775, to Newcaſtle, where he ſucceeded to the practice of Dr. Wilſon, who was come to ſettle in London. He here met with the encouragement to which he was eminently entitled by his diligence and talents.

Becoming ſoon popular, he was enabled to procure the eſtabliſh. ment of a diſpenſary, for the relief of the poor at their own habitations, to which he was appointed phyſician. In the year 1788, on the death of Dr. Brown, he was elected Phyſician to the Infirmary, at Newcaſtle. Finding the hoſpital unprovided with conveniences, both for the ſick and the medical attendants, and the regulations for its government defective, he printed an Addreſs to the Governors, ſtating the alterations he conceived to be neceſſary, both in the building and management. Among other improvements, he recommended enlarging the hoſpital, and appropriating certain of the wards for the reception of perſons affected with fever. Theſe plans involved him in altercation with ſeveral of his medical brethren, but he had the pleaſure of ſeeing them at length, (viz. in the year 1803) carried into effect. He did not long, however, ſurvive his good fortune, earned by a contention of many years, for the nervous affections, which had never quitted him, becoming more intenſe and violent, put a period to his exiſtence in April, 1805.

Having conducted the Doctor to the laſt ſtage of his life, our author gives a ſhort account of his works, on which his charac. ter, as a medical philoſopher, is hereafter to depend. Theſe are Obſervations on the Diſeaſes which prevail in long Voyages to Hot Climates, 8vo, 1773, collected during his Voyages to the Eaſt Indies. They have always been valued as faithful delinea. tions of the Diſeaſes. His practice was bold, and, in general, we are told, ſucceſsful. In dyſentery, in acute rheumatiſm, and in remittent fever, when joined with, or dependent on, viſ. ceral obſtruction, he gave calomel with great advantage. In the year 1780, he publiſhed his Obſervations on Fevers, which his attendance on the poor at Newcaſtle, as Phyſician to the Diſ. penſary, had enabled him to collect. "His principal view," our author ſays, p. 12, in this publication, "was to prove, that all the different denominations of fever are eſſentially the ſame diſeaſe, and only varieties of one genus; and to recommend the bark, as the only remedy on which we can rely in continued, as well as intermittent fever." In this opinion, which expe. rience has ſhown to be erroneous, he had been preceded by his predeceſſor at Kelſo, Dr. John Millar, who taught a ſimilar doctrine, in his Treatiſe of the Diſeaſes of Great Britain, pub. liſhed in 1778. If a ſecond edition of his Obſervations on Fevers had been called for, it is probable that Dr. Clark would have retracted his opinion, as he appeared, in the latter part of his life, his biographer ſays, to be much leſs free in the exhibition of the bark in fever than formerly. From the view we have given of this little production, our readers will ſee that the merit of Dr. Clark was ſuch as to entitle him to the attention here paid to his memory, and that Dr. Fenwick has executed the office of biographer with ſufficient diligence and ingenuity.

ART.

## DIVINITY.

ART. 22. *A Sermon, preached at Rochdale, April* 13, 1806, *on Occaſion of the Death of the Rev. Thomas Threlkeld, Miniſter of a Diſſenting Congregation in that Place. To which is added an Appendix, containing ſome Account of the Life and Character of Mr. Threlkeld; and particularly of the Powers of Memory, and of the Treaſures of Knowledge, poſſeſſed by him.* 8vo. 56 pp. 1s. 6d. Ruſſell, Mancheſter. 1806.

An affectionate tribute to the memory of an old friend; who with many valuable qualities joined *a retentiveneſs of memory* almoſt unexampled in hiſtory.

ART. 23. *Jewiſh Prophecy, the ſole Criterion to diſtinguiſh between genuine and ſpurious Chriſtian Scripture; or an humble Attempt to remove the grand Obſtacles to the Converſion of Jews and Deiſts to the Chriſtian Faith, affectionately ſubmitted to their ſerious Conſideration. A Diſcourſe preached before the Rev. Dr. Wm. Gretton, Archdeacon of Eſſex, at his Viſitation at Dunbury, on Tueſday, the 8th of July,* 1806. *By Francis Stone, M. A. F. S. A. Rector of Cold Norton, Eſſex; Author of "A Call to the Jews." Second Edition. For the Benefit of the Widows and Orphans of the Clergy of the Archdeaconry of Eſſex.* 8vo. 48 pp. 1s. 6d. Johnſon. 1806.

The unparalleled and unfeeling impudence of preaching a Socinian Sermon before an Archdeacon, and a diſtrict of the Clergy of the Church of England, has here raiſed a very fooliſh compoſition into ſome degree of importance. Both the author's general topic, and the matters which he elicits from it, are abſurd. That Jewiſh Prophecy is *one* criterion for diſtinguiſhing the genuineneſs of Chriſtian Scripture is true, but that it ſhould be the SOLE criterion is perfect nonſenſe. What then would become of all thoſe parts of the New Teſtament, and very numerous they muſt be, of which no intimation can be found in the ancient prophecies? What of thoſe concerning which the original prophecies are obſcure, and liable to diſpute. The limitation is abſurd, and would leave us almoſt without a New Teſtament.

By this arbitrary rule, the Rector of Cold Norton would fain prove the two firſt chapters of St. Matthew to be ſpurious; but his proofs are as falſe as his principle is inadmiſſible. But in ſome way, as wiſe and as ſolid, he doubtleſs diſpoſes of all that very large portion of the New Teſtament which oppoſes his ſcanty faith. We are the leſs inclined to follow this irreverend preacher through his trifling ſophiſtries, as we have a tract before us, and daily expect another, in which they are profeſſedly detected.

Had this very vain old man, (for he talks of his "advanced period of life," p. 21.) though deſtitute of all proper feeling for

himſelf, been able to feel at all for others, he would not have ſubjected the worthy Archdeacon of Eſſex to the mortification of hearing what muſt be ſo offenſive to him; and perhaps, among thoſe who know him not, to the obloquy of having purpoſely appointed ſuch a preacher. He would not have affronted the aſſembled Clergy of his neighbourhood, by telling them that they were ſupporters of "old wives fables, and vain babblings, accumulating abſurdity on abſurdity, in an endleſs progreſſion," for this is the *decent* language he thought proper to hold. Of the honeſty of Mr. Francis Stone, in holding his ſtation in the Church of England, though a decided enemy to her faith, we leave thoſe to judge who admired Mr. Lindſey for reſigning the Vicarage of Catterick; an act for which we alſo think he deſerved admiration; though at that ſingle point our approbation ſtops.

## MISCELLANIES.

ART. 24. *The Beauties of England and Wales, or Delineations Topographical, Hiſtorical, and Deſcriptive of each County. Embelliſhed with Engravings. By Edward Wedlake Brayley and John Britten. Vol. VI.* 8vo. Price 11. 2s. 6d. Longman, 1805

Of this very elegant and intereſting work, by ſome accident, the intermediate four volumes have eſcaped our notice. We ſpoke of the firſt as it merited, and the ſixth volume is conducted with equal ſpirit, and embelliſhed with equal taſte and effect. The counties here deſcribed are Hampſhire, the Iſle of Wight, and Herefordſhire, and there are thirty-two engravings of the more diſtinguiſhed objects in each of theſe places; neither are theſe engravings of the ordinary kind, but executed with remarkable force and elegance. The topographical accounts are neatly drawn up from the moſt authentic ſources, the volume is beautifully printed, and the whole, when completed, will form a handſome, elegant, and cheap illuſtration of Great Britain.

ART. 25. *The Comforts of Human Life, or Smiles and Laughter of Charles Chearful and Maſter Merryfellow. In Seven Dialogues.* 12mo. 5s. Oddy. 1807.

This is a grave but very dull attempt to controvert the "Axioms of Miſery" detailed and exemplified in the humourous publication, called the "Miſeries of Human Life," which, from its originality, and its humour, excited much of the public attention. Inſtead of the miſeries of the Country and London, we have here the comforts of both, the comforts of travelling, &c. But the bolt was already ſhot, and ſo much more are the miſeries of life in tune with the popular feeling than the comforts, that the former has been multiplied into ſeven editions, while the

the comforts, we fear, as in the moral order of things, will be overlooked and neglected. Theſe comforts ſomewhat reſemble a fire of ſtraw, there is much ſmoke, but little warmth.

ART. 26. *Letters from a Mother to her Daughter, on Religious and Moral Subjects. By M. S.* 8vo. 308 pp. 4s. 6d. Rivingtons. 1806.

"The affectionate author of theſe admonitory epiſtles, was under the neceſſity of leaving the object of her tenderneſs under a relation's care, whilſt ſhe undertook a voyage to the Weſt Indies, for the purpoſe of eſtabliſhing her right to ſome diſputed eſtates; and theſe letters were written during a ſeparation, which called forth every anxious feeling of her heart." The ſubjects of this volume, are; "an Incitement to public and private Prayer; the Danger of Diſſipation; Religion the Inſpirer of Moral Duties; on Friendſhip; on Intercourſe with the World; Obſervations antecedent to Marriage; on the Marriage-State; on Amuſements." A few ſhort extracts will ſpeak ſtrongly in favour of this work. "That cloud of ſeverity, which ſome perſons think eſſential to religion, is merely the effect of a gloomy mind; for Chriſtianity may be conſidered as the promoter of cheerfulneſs, and whatever tends to the comfort and happineſs of mankind." P. 15.—"Do not conceive, my beloved girl, that whilſt I am anxious to inſpire you with the true ſpirit of devotion, I am wiſhing to check the natural cheerfulneſs of youth; or ſuppoſe, that religion requires you to become dead to thoſe pleaſures, which, when partaken of in *moderation*, are the ſweetners of life." P. 19. "Though the *arrangement* of an eſtabliſhment ſeldom depends upon a female, yet the *conducting* it with *propriety* is entirely her concern." P. 243. "Although your fortune may enable you to have a houſekeeper, yet it will be your buſineſs to obſerve, that ſhe faithfully fulfils her truſt; and not only regularly diſcharge the family expences, but examine the price of every article that is placed in the account. This (you may ſuppoſe) would appear like doubting her probity: but it is a duty which you owe both to your huſband and yourſelf; for every miſtreſs of a family ought to be as well acquainted with the price of domeſtic articles, as ſhe is with thoſe which compoſe her dreſs." P. 243. "*Pleaſure* and *diſſipation* are ſometimes conſidered as terms which are ſynonymous; yet no two words ought to be more differently applied. *Pleaſure* ſhould occaſionally be reſorted to, as a ſolace for the numberleſs afflictions attached to human life. But diſſipation, like a whirlpool, ſwallows up every duty; and deſtroys every ſocial and every kindred claim; it is an eternal foe to domeſtic felicity; and the altar on which many young women have ſacrificed both their peace and their fame." P. 271.—To thoſe who are pleaſed with theſe ſpecimens, we recommend the purchaſing of this little volume;

volume; which, however, we are ſorry to find *eked out* by very numerous, and long extracts from other writers; although thoſe writers be, Dr. Blair, Dr. Gregory, Mr. Giſborne, Mrs. H. More, and Mrs. Chapone.

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# MONTHLY LIST OF PUBLICATIONS.

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An Abridgment of the Light of Nature purſued, in 7 Vols. 8vo. being the Work of Abraham Tucker, Eſq. originally publiſhed under the Name of Edward Search, Eſq. 8vo. 15s.

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## CORRESPONDENCE.

### TO THE EDITOR OF THE BRITISH CRITIC.

SIR,

IN your review of Garnett's Lectures on *Zoonomia* (Dec. 1806), I find the following paragraph:

"In 1789, Dr. G. having finiſhed his ſtudies in London, returned to his parents in Weſtmoreland. But on the following year, he eſtabliſhed himſelf as phyſician at Bradford, where he ſoon began to read private lectures on philoſophy and chemiſtry. *He wrote the Treatiſe on Optics in the Encyclopædia Britannica*, which has been juſtly admired; and likewiſe a Treatiſe on the Horley Green Spa."

Dr. Garnett did *not* write the treatiſe on Optics in the Encyclopædia Britannica, nor was he even conſulted about that treatiſe. The *ſecond* edition of the Encyclopædia Britannica was publiſhed before Dr. Garnett had left his apprenticeſhip; the article on *Optics*, which had been publiſhed in that edition, was republiſhed in the *third*, with conſiderable alterations and improvements indeed, made by the late Profeſſor ROBISON; and Dr. Garnett never ſaw it, nor could have ſeen it in its preſent form, till the firſt part of the thirteenth volume of the Encyclopædia was publiſhed. The article *Optics* was the firſt that I put into the hands of Dr. Robiſon; and our joint labours on it laid the foundation of that friendſhip between us, which ceaſed only with the Profeſſor's life. No part of it is, indeed, aſſigned to him in the general preface to the Encyclopædia; becauſe, not being pleaſed with the arrangement of the treatiſe, which his peculiarly bad health at the time prevented him from improving, he requeſted me to let it go into the world with-

out saying *who were its authors*. It contains, however, some original notions, and one or two demonstrations, which my friend considered as his own; and I feel it to be my duty not to permit these to be now claimed for another.

I am, Sir, your's truly,

*Stirling, 9th Feb.* 1807. GEO. GLEIG.

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## LITERARY INTELLIGENCE.

A learned Work, entitled *Institutes of Biblical Criticism* by *Dr. Gilbert Gerard*, Professor of Divinity at Aberdeen, will appear in March.

A third edition of *Mr. D. Israeli's Romances*, containing the celebrated Persian story of Magnoun and Leila, with very copious notes, and descriptions of Oriental scenery, is nearly ready for publication.

A new edition of the Life of *Dr. Beattie*, by the late *Sir Wm. Forbes*, will very soon be published in 8vo.

The *Posthumous Works* of the late *Mrs. Chapone*, with an interesting Life of that Lady, written by her friends, will be published in March.

*Sir John Sinclair's Code of Health* is also nearly ready for publication.

An interesting work upon *the Manners of the Fifteenth Century*, by the late *Mr. Strutt*, may be expected to appear very soon.

A new translation of the *Inferno of Dante* is nearly completed, by *Mr. Howard*.

*Mr. Park's* enlarged edition of Lord Orford's *Royal and Noble Authors*, has been long delayed, we find, in consequence of the numerous engraved portraits which are to accompany it. Those being now completed, the publication will immediately take place.

An Enquiry into *the Seat and Nature of Fevers* is undertaken by *Dr. Clutterbuck*, the first part of which will appear this month.

An octavo edition of *Mrs. Carter's Translation of Epictetus* will appear this month; and *Mr. Pennington's Memoirs of her Life*, with her *Poems and Annotations on the Scriptures*, in one large quarto volume, in the course of the following.